THE

SRIMAD-BHAGBATAM

OF

KRISHNA-DWAIPAYANA VYASA

Translated into English Prose from the original Sanskrit text.

BY

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PUBLISHERS :

DATTA BOSE & Co.,

Published by
DHIRENDRA NATH BOSE
Proprietor,
DATTA BOSE & Co.,
CALCUTTA.

Printed by

SRIMAD-BHAGBATAM.

VOL. II

CHA

CONTENTS.

BOOK IV.

BOOK V.

CHA

BOOK VI.

SRIMAD-BHAGBATAM

BOOK IV

CHAPTER I.

THE SEPARATE ACCOUNTS OF THE FAMILIES OF MANU'S DAUGHTERS.

Maitreya said :—'My dear Vidura! Three daughters were born to Manu's wife Satarupa. These daughters were named Akuti, Devahuti and Prasuti. Besides these three daughters, Manu had two sons. With the consent of his wife Satarupa, Manu took *Putrika* Vow (When a father has only daughter and not even a single son, he gives the daughter well-adorned in marriage saying, although she has no brother the son that will be born to her, will be mine. This vow is called *Putrika*) and gave away his daughter Akuti to Prajapati Ruchi, even though Akuti had brothers. O thou of the Kuru race (Vidura)! A daughter is given in marriage according to Putrika vow, when the father of the daughter having no male child of his own desires to have the daughter's son as his own. 'This my daughter has no brother. I am giving her well-adorned in marriage. The son that will be born to her, will be mine.' Marriage performed under such a text of agreement is called marriage according to Putrika Vow. As such, according to the Sastras, a person having no male-child of his own is eligible to perform his daughter's marriage according to Putrika Vow. But, even though Manu's daughter Akuti had brothers, Manu gave her in marriage according to Putrika vow and

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He begat upon her devoted wife Akuti, a son and a daughter. Ruchi's son was Vishnu's self born in the form of sacrifice, and his daughter (Dakshina by name) was a portion of Lakshmi. Therefore marriage between them (the brother and the sister) was not against the Shastra. My dear child (Vidura)! That daughter of Ruchi was Dakshina by name. When Swayambhuva Manu heard of the birth of a son to his daughter and of his wonderful prowess and effulgence, he delightfully took him (the son of Akuti) away to his own abode. The daughter Dakshina remained with her parents. After sometime Dakshina expressed her eagerness to marry her own brother who was born in the form of sacrifice. As desired by Dakshina, their marriage was duly performed. The divine person, the lord of sacrifice, was greatly pleased with Dakshina and after marrying her begat upon her twelve sons. (1—6).

Those twelve sons of the divine person were named Tosha, Pratosha, Santosha, Bhadra, Santi, Iraspati, Idhma, Kavi, Vibhu, Swanha, Sudeva, and Rochana. After the expiry of Swayambhuva Manu's reign, those twelve grandsons of Prajapati Ruchi became known as divinities named *Tushitas*; (in the same period of time) Marichi and others were known as *Saptarshis* (Seven Rishis), Yajna-purusha was the incarnated portion of Hari and was the king of the celestials, and Priyavrata and Uttanapada also were the two powerful sons of Manu. Priyavrata and Uttanapada were great heroes. They and their sons and grandsons reigned over the world during the Swayambhuva Manwantara.

Thereafter, Manu gave away his second daughter Devahuti in marriage unto Maharshi Kardama. I have already related everything about them. Now do thou hear me relating about Manu's third or the youngest daughter. The divine Manu conferred his daughter Prasuti

progeny have spread wide over the three worlds. O thou best of the Kuru race (Vidura)! Prajapati Kardama begat nine daughters upon Devahuti. Those nine daughters of Maharshi Kardama were espoused by nine Brahmana Saints. Do thou listen now about the description of the progeny of those nine daughters of Maharshi Kardama. (7—12).

Maharshi Kardama's eldest daughter, who was named Kala, was espoused by Marichi. Kala gave birth to two sons named Kasyapa and Purnima, by whose descendants the whole world has been filled. Purnima gave birth to two sons named Viraja and Viswaga and a daughter named Devakulya. This Devakulya, in another birth, by virtue of the piety of washing the lord Sri Hari's feet, became the stream of the celestial region "Ganga" by name. Another daughter of Maharshi Kardama who was named Anasuya was espoused by Atri. Anasuya gave birth to three illustrious sons named Datta, Durvasa and Soma who were known to have been begotten of Vishnu, Rudra and Brahma."

Vidura asked :—Do thou (Maitreya) relate unto me, preceptor, for what purpose the three foremost of deities, the instruments of creation, preservation and destruction, took births in the race of Atri.

Maitreya replied :—The lord Brahma commanded Atri, the best of Brahmanas, for the procreation of progeny. Thereupon Atri, the foremost of those conversant with the knowledge of Brahman, resorted to devout penance and repaired, along with his spouse, to the Kula mountain Riksha. There was a forest in that mountain wherein Palasha and Asoka trees were filled with bunches of flowers and the forest was resounded with the noise of the waterfall of the river named Nirvindya. The great ascetic Atri entered in that forest and having conquered his mind by pranayama began to meditate upon as follows :—"I have taken refuse unto Hari, who is the lord

CH. of this Universe. May Hari be graciously pleased to confer upon me progeny like unto myself." (13—18).

Being engaged in penance he so meditated upon for one hundred years standing on one foot, living on air and being above the influence of climate. Thereupon observing fire coming out of the head of the ascetic (Atri) and incensed by the fuel of Pranayama, burning down the three worlds the three lords came to his hermitage and his glory was spread all over by the Apsaras, Sages, Gandharvas, Siddhas, Vidyadharas, and Snake-gods. Beholding the approach of the three deities (Vishnu, Rudra and Brahma), the mind of the ascetic was greatly delighted and standing on one foot as before, he kept his sight fixed upon those foremost of deities. Then, placing his head on the ground, with folded hands, and collecting flowers, he worshipped them. The three divinities Brahma, Vishnu and Maheswara (Siva) were seated on their respective carriers such as Hansa (Gander), Garura and Bull; and the divinities had in their hands Kamandalu (a kind of water-pot), Discus (Sudarsana-Chakra) and Trident (Trisula) respectively. The faces of the divinities were manifested with graceful looks and sweet smiles,—displaying that they were bountifully pleased. The vision of Maharshi Atri was arrested by the effulgence of those three divinities, and thereupon having closed his eyes and having placed his mind in those three foremost of the deities,—the great saint Atri began to chant their glories in the following sweet and melodious words :—

"I bow down reverentially unto ye three,—Brahma, Vishnu and Maheswara,—who in every Yuga, by the divided qualities of Maya, assume forms for the creation, preservation, and destruction of the universe. Who amongst ye is he whom I invoked? For the procreation of progeny I was meditating in my mind upon one of the foremost of deities. How then three of you come here? Ye are above the comprehension of bodied beings. Do

ye be pleased to tell me about this, for I am greatly stricken with curiosity."

Maitreya said :—O Vidura ! Hearing those words, the said three deities, who were the foremost of the wise, addressed the Maharshi smiling and with sweet words as follows :—"O Brahman ! The determination thou hast formed shall be carried out and will not prove otherwise. Thine is a good resolve. We are He whom thou wert meditating upon. May good betide thee. From portions of each of us three, thy three sons shall be born. Then those three sons of thine shall be celebrated over the world and they will spread thy fame." Thus having conferred upon the ascetic the boon he prayed for and after accepting the worship duly offered by the Maharshi and his wife, the said three divinities appeared to have vanished just there. (19—30).

Thus it was that to Maharshi Atri's wife was born a son Soma by name from Brahma's portion, a son Datta by name and conversant with Yoga from Vishnu's portion, and the third son Durvasa by name was born from Rudra's portion. Do thou now listen to me describing the race of Angira.

Angira's wife was Sraddha by name. Sraddha gave birth to four daughters. The said four daughters were named Sinibali, Kuhu, Raka and Anumati. Besides the said four daughters, Sraddha also gave birth to two sons. These two sons were celebrated in Swarochisha Manwantara. One of the two sons was named Utathya who was a divinity incarnate. The second son was named Vrihaspati, who was greatly devoted to Brahma.

O Vidura ! The ascetic Pulastya begat on his wife Havirbhu a son Agastya by name. The said son Agastya is said to have appeared as fire of appetite in a previous birth. Prajapati Pulastya had another son Visravas by name, who was of rigid penances. The wife of Visravas was Ilavila by name. Ilavila gave birth to Kuvera, the

lord of riches (the lord of Yakshas). Visravas had another wife Keshini by name. Keshini gave birth to three sons who were named Ravana, Kumbhakarna and Vibhishana.

The ascetic Pulaha's wife was named Gati. She gave birth to three sons named Karma-Srestha, Varias and Shahisnu.

The ascetic Kratu's wife was named Kriya. She gave birth to sixty thousand sons named Valakhilyas who were ever manifest in their effulgent Brahma energy.

The ascetic Vasistha's wife was named Urja. She gave birth to seven sons who are known as seven Rishis. Those seven sons of Vasistha were named as Chitraketu, Surochish, Viraja, Mitra, Ulvan, Vasubhridjan, and Dyuman. Besides Urja, Vasistha had another wife who gave birth to Saktri and others. (31—37).

The wife of Atharvan Rishi was named Chitti, who gave birth to a son named Dadhichi, who was also known as Aswasira. Dadhichi was a devout ascetic. Listen to me now describing the progeny of Bhrigu Muni.

The great Bhrigu begot on his wife Khyati two sons named Dhata and Vidhata, and also a daughter Sri by name. Sri took divine Vishnu as her husband. Meru had two daughters Ayati and Niyati by name who were married to Dhata and Vidhata respectively. Each of Dhata and Vidhata begot upon their wives respectively two sons named Mrikanda and Prana. Mrikanda's son again was named as Markandeya and the son of Prana was named Vedashira. The great Bhrigu had another son Kavi by name whose son was the illustrious Ushana. The aforesaid ascetics have brought all these worlds of creation into existence. I (Maitreya said) have thus described to thee (Vidura) the progeny of Maharshi Kardama on his daughter's side. A reverential hearing of this narration instantly removes all sins.

The son of Brahma was named Prajapati Daksha. He espoused Manu's daughter Prasuti. She gave birth to

sixteen daughters. All of these sixteen daughters had greatly charming eyes. Daksha gave away in marriage thirteen of those sixteen daughters to Dharma (the god of piety), and of the rest three daughters he gave one to Agni (the god of fire), one to the Pitris (the manes) and another to Siva (the destroyer of the world). The names of Daksha's daughters are Sraddha, Maitree, Daya, Santi, Tushti, Pushti, Kriya, Unnati, Buddhi, Medha, Titiksha, Hree, Murti, (these thirteen daughters of Daksha were married to Dharma). Of these Sraddha gave birth to Satya, Maitree to Prasada, Daya to Abhaya, Santi to Shama, Tushti to Harsha, Pushti to Garva, Kriya to Yoga, Unnati to Darpa, Buddhi to Artha, Medha to Smriti, Titiksha to Kshema, Hree (Lajja) to Prasraya, (Binaya). (38—43).

From Murti originated all qualities. She gave birth to two ascetics named Nara and Narayana. At the time of their birth the whole Universe with its mobile and immobile creation enjoyed health and happiness. The minds of all animals, all the quarters, the wind, all the rivers and all the mountains became delightful. Melodious music was heard from the celestial region and flowery blossoms fell from the sky. The ascetics delightfully chanted the glories ; the Gandharvas and Kinnaras sang their prowess and glories delightedly, and the females of the celestial region danced with joy.

O Vidura ! What to say more, even the great divinities such as Brahma and others adored the said .to boys (Nara and Narayana) with diverse hymns. The celestial beings chanted hymns unto Nara and Narayana in the following words :—"Salutation unto that Great Purusha who hath manifested himself unto Dharma in the form of an ascetic for the manifestation of that soul by whose illusive powers this world with mobile and immobile has been created like unto the region of the Gandharvas.

are the abode of beauty compared to which the beauty of the lotus is put to shame. Our knowledge about Him is not indirect. Such knowledge about Him has also to be acquired through the Shastras. We celestials are objects of His favour. By means of Sattwa qualities He has created us (the celestials) to prevent the transgression of the laws of the Universe. And by Him we have been delegated with divine powers and privileges."

Being thus eulogised by the immortals those two divine persons (Nara and Narayana) appeared before them. Thereupon they accepted worship of the celestials and repaired to the Gandhamadana Mountain.

O Vidura ! To lessen the burden of the Earth, the said portion of the lord Sri Hari (manifested as Nara and Narayana) has of late been manifested as two Krishnas,—one of them being Krishna himself (the foremost of the Yadus) and the other Arjuna (the foremost of the Kuru race). (44—49).

O Vidura ! Now I shall relate to you the progeny of the remaining three daughters of Daksha. (As above referred to, Daksha had sixteen daughters, of whom thirteen were married to Dharma, and of the remaining three the description follows herein below). Swaha was married to Agni, the god of fire. She gave birth to three sons. These three sons of Agni were named Pavaka, Pavamana and Suchi. All of them feast on oblations offered to fire. From those three sons of Agni fortyfive offsprings have originated. Those fortyfive offsprings of Pavaka and his two brothers (Pavamana and Suchi) counted with their father and grand-father made up the number of fortynine. These are the divinities of fire with whose names the Brahmanas conversant with Vedas offer oblations unto fire in Vaidika Sacrifices. O Vidura ! Agnishvatta, Varhisada, Somapa, and Ajyapa,—these four are known as the manes. Of these four, those who are concerned

not take part in fire in sacrifices are called Anagni. Daksha's daughter Swadha is the wife of all those manes (the Pitris). On Swadha those Pitris begot two daughters. These two daughters of Swadha were named Vayuna and Dharinee. Both of these two having gone to the other end of knowledge and discriminative knowledge were known to have been acquainted with Brahman. Now remains the only daughter of Daksha to be described upon. She was named Sati and was married to divine Bhava (Siva). She was greatly devoted unto the divine Bhava, and yet she could not obtain a son becoming her in birth and character; for her father (Daksha) having proved himself hostile towards her husband (Siva) she could not bear it and resorting to Yoga she renounced her person in her youth. (50—56).

CHAPTER II.

THE CAUSE OF ENMITY BETWEEN DAKSHA AND SIVA.

Vidura said:—O Brahman! Prajapati Daksha was known to be very fond of his daughters. Why then did he disregard the sentiment of his own daughter Sati by displaying hostile attitude towards her husband, the divine Siva, who is the foremost of those having a character? O Muni! The divine Siva has never been known to be the object of any body's disregard. Rather, he is known to be the preceptor of the whole universe. He is ever pleased in his self. He is the embodiment of peace and beatitude. He has no enemy. Why then Daksha became hostile towards him? O Brahman! Do thou now relate unto me the history of the enmity between the father-in-law and the son-in-law for which Sati did renounce her life,—although it is very difficult for one to renounce his own life.

Maitreya replied :—O Vidura ! In days of yore at the sacrifice of the creators of the Universe, all the divinities, the great saints and sages with their attendants and all the divinities of fire were assembled. At that time being radiant with his own effulgence like unto the rays of the sun and dispelling the darkness of the assembly by the lustre of his own person Prajapati Daksha entered that assembly. Thereupon, all those assembled there along with the divinities of fire got up from their respective seats in honour of Daksha Prajapati, for their minds became awe-stricken by the uncommon effulgence of Daksha's person. But only Brahma and Siva did not so leave their respective seats. Having been duly welcomed and offered seat, the illustrious Daksha bowed down unto Brahma,—the unborn one and preceptor of the celestials,— and with his permission took his seat. (1—6).

Bhava (Siva) was seated even before Daksha took his seat. Thereupon, Prajapati Daksha regarded this act of Bhava as an insult, and he could not bear it. Then looking askance upon Bhava as if burning all in wrath Daksha said :—

"Listen, O ye saints, celestials and Agnis I shall describe the character of this impious wight (Siva). I shall speak the truth. My utterances are not under any influence of pride or ignorance. This shameless Siva is the destroyer of the fame of Lokapalas. He is regardless of his proper duties and on the contrary he is polluting the ways of the pious. He espoused my daughter, who is like savitri herself, in the presence of Agni and the Brahmanas. So in that respect he has become my disciple. This ape-eyed one has thus married my daughter having eyes like those of a deer. Being a son-in-law to me, therefore, he must have got up from his seat to welcome and honour me. But a fool and wicked as he is,—he did not care to show me proper respect even by words. I gave away my daughter unto him reluc-

and proud. My giving away such a daughter to him is like unto imparting Vedic words upon a Sudra. (7—12).

Naked and with dishevelled hair and surrounded by ghosts and goblins he roams about cremation grounds like a maniac. Sometimes laughing and sometimes weeping, he is besmeared with ashes of burnt dead-bodies, encircled by goblins and embellished with dead men's bones. Merely by name he is Siva (auspiciousness) but in reality he is *Asiva* (inauspiciousness). He is always addicted to intoxicants and fond of associating with intoxicated persons. He is the lord of Pramathas who are the impersonations of the quality of darkness and he is the leader of the hosts of ghosts known as maniacal spirits. He is always impure and wicked minded. Alas! By what awful destiny I was influenced to confer my chaste daughter upon him. I am sure of having committed this reluctantly only with a view to abide by the behest of Brahma."

The illustrious Maitreya again began :—Siva was not enraged till then, and he remained seated in the assembly as before. But Prajapati Daksha did not stop by merely vilifying Siva in words as aforesaid. Rather in his worst of wrath, he began to utter curses on Siva by touching water as in *achamana*. He burst out saying "Whilst the celestials shall be treated to sacrifices, let not this vile Bhava pertake thereof along with the gods such as Indra, Upendra and others." Thus imprecating curse upon Siva, and inspite of the repeated protests of the leading personages of the assembly,—Prajapati Daksha left the sacrificial assembly and repaired to his own habitation. (13—18).

Thereupon, being informed of the said curse Nandi, the foremost of Siva's followers, with reddened eyes imprecated a dreadful curse in return upon Daksha and all those Brahmanas who sided Daksha. Nandi said :—"The divine Bhava doth not do any harm ever to any one. But who sharing the worthless utterances of the ignorant wight

Daksha observing distinction, shall be inimical to the divine Siva,—they shall not succeed in acquiring the best of their aims (liberation or emancipation). Let him, whose understanding has been perverted in perceiving the meanings of the Vedas, attend works being addicted to unreal worldliness for the sake of frivolous pleasure. This wicked Daksha considers body as the soul, and as such he has forgotten the real self and has been reduced to the condition of a brute. May he be addicted to sensual pleasure and may his countenance be soon metamorphosed to that of a goat. He may well be taken to be a goat really since he considers ignorance, which begets action, as the true knowledge. Also may those Brahmanas, who have followed Daksha in vilifying Siva, be subject to the influence of birth and death in this world. May those enemies of Hara whose minds have been agitated by the profuse words sweet as honey of the flowery Vedas be addicted to actions and may they living upon everything walk about on this earth, as mendicants acquiring learning, practising devout penance and observing vows and be addicted to wealth, and physical and sensual pleasures." (19—25).

On hearing Nandi thus imprecating curse upon the twice born ones Bhrigu in return uttered the following dreadful curse of *Brahmadanda* (a curse uttered by a Brahmana is known as Brahmadanda) :—"All those who shall observe the vow of worshipping Bhava (Siva) or who shall follow him, shall be opposed to good scriptures and they shall be known or denominated as *Pashandas* (literally opposed to pious living). Let such people with their purity sullied and understanding perverted, besmeared with ashes over their bodies and wearing braided hairs and bones as ornaments, enter into worshipping or serving Siva in which acts wine and the like intoxicants shall be considered as celestial. Ye, the followers of Siva, are all possessed of the evil attributes of Pashandas, since ye are used to vilifying the Vedas and the Brahmanas who uphold the

out different conditions and stages. This alone is the celestial road for the people that brings about their well being, which was resorted to by the ancient sages of which the divine Janardana (Vishnu) is the proof. Veda is the eternal road for the highly pure people. For vilifying such Vedas, ye shall meet the evil deity Pashanda, where the king of ghosts reigns."

Maitreya said :—While Bhrigu Muni was thus engaged in the act of so imprecating curse upon the followers of the divine Bhava,—the latter felt himself out of sort for sometime in consideration of the unavoidable destruction of both the parties concerned and then he quietly left the assembly with his followers. Thereupon the creators of the Universe (Prajapatis) assembled there, carried on duly for one thousand years the great sacrifice in which the lord Sri Hari was worshipped. Then finishing the ablutions after the sacrifice as usual at the confluence of the Ganges and the Jumna, those assembled at the sacrifice repaired to their respective habitations with their hearts purified. (26—35).

CHAPTER III.

SATI'S DESIRE TO GO TO DAKSHA'S PLACE.

The illustrious Maitreya said :—The father-in-law Daksha and the son-in-law Siva thus cherished bad feelings towards each other for a considerable period of time. Thereupon when the Great Creator Brahma was pleased to appoint Daksha as the Lord of the Patriarchs,—Daksha became highly inflated with pride. Due to the height of his pride, Daksha disregarded the divine Bhava with the Brahmisthas and after having performed the sacrifice of Bajapeya, he entered upon the celebration of the sacrifices known as Vrihaspatisava. In that sacrifice all the

Brahmana saints, the celestial saints, the Pitris and the deities were duly offered worship with their wives. Having heard the conversations of the sky rangers talking about the said great sacrifice of Prajapati Daksha, Sati came to know of it. Then she also saw near her abode the females of Gandharvas passing along with their husbands in aerial cars. Those Gandharvas were wearing precious pendants on their breast, costly clothes and apparels, and shining *Kundalas* (ear-rings) on their ears. Their eyes were brisk, and brimful with joy and delight. Thereupon the goddess Sati (Daksha's daughter) out of overwhelming curiousity to witness so grand a ceremony at her father's house submitted as follows to her husband, the lord of Ghosts (*Bhutanath*):—"The grand festive *Yajna* (sacrifice) of thy father-in-law, the Patriarch Daksha has commenced. If thou dost so permit, let us all go there. I think the sacrifice has not yet been over inasmuch as the celestials are yet found to be going there. (1—8).

My sisters with their husbands must have gone there to see the relatives on such a grand occasion. I also wish so very much to go there along with you. My parents will give away ornaments etc to us in this occasion. I also wish to accept along with thee the ornaments etc that my parents will confer upon us. By going there I shall see my mother with her heart surcharged with affection, my aunts and my sisters along with their husbands. From a long time my mind has grown anxions to see my dear relations. I shall also find there the lofty banner of sacrifice as hoisted by great saints. O thou unborn ! This wonderful universe, identical with three qualities (Sattwa, Rajas and Tamas), has come into being as created by thine own illusory powers. To such a great one like thee there is ofcourse nothing so pleasant. But I am a female and not cognisant of thy true self, and as such I do so dearly long for seeing my fatherland during such a grand occasion. My lord ! Thou art unborn and therefore

thy heart cannot be pricked with griefs due to separation from dear ones. Even those who are not relations, are also going there in large numbers with their husbands duly adorned with valuable ornaments and apparels. Behold thou, by their numerous cars yellow as swans the entire welkin have been overspread. O thou blue necked (*Nilakantha*)! With a view to favour others thou art known to have swallowed poison even. Therefore do thou be pleased to permit me to go to my father's house. O foremost of the celestials! Does not the mind of a daughter feel eager to go to her father's house on hearing of the festivities to be held there? One may go to the house of her friends, of her husband, of her father-in-law and of her own father even without being invited therefor. Do thou therefore be propitiated unto me and kindly grant me the permission to go to my father's house. O my lord! Though gifted with unlimited knowledge, thou didst select me as the half portion of thine own person, Do thou therefore favour me with the permission for which I am thus begging of you." (9—14).

Maitreya said :—On being so addressed by his beloved wife the divine Bhava, fond of friends, smiled. Then he reminded her of the vile vilifications by Daksha in the presence of Brahma, the creator of the universe, causing grievous hart to his (Siva's) feelings.

The divine Bhava addressed her beloved spouse as follows :—"O thou beloved one! If by the influence of pride and conceit one does not become inclined to find out merely the short comings of his friends and relations, then only it becomes one to say (like you) that a damsel even though uninvited can go to a friend's or relation's house. Learning, asceticism, wealth, body, age and race (these six) are the qualities of the pious people But when these are to be found in impious people, these should be taken rather as disqualifications. Through the unassimilated influence of these qualities, the conscience of impious

people becomes enshrouded. For this reason due to pride they lose real insight to understand the reality or truth. They then become stupefied and are not able to estimate aright the spiritual aquirements of the pious ones. Considering such persons as friends,one should not even cast one's looks towards their house. Such persons are fickle minded, and they look with frowns, angry eyes and vicious thoughts towards them who come to their house. When one is wounded by the weapons of an enemy and falls down, he does not suffer so much as he does day and night from the vile words of his evil minded kinsmen. O thou having fair eye brows! I admit that Prajapati Daksha is a highly honourable patriarch and thou art most favourite to him amongst his daughters. But thou wilt not receive any due regard from him on account of thine connection with me. My beloved! Daksha's heart fumeth on seeing the glories of persons devoid of Ahankara (pride). He is thus passing his days sorrowfully. Even by his auspicious qualities and pious deeds Daksha is never able to acquire the peace and prosperity of those who are devoid of pride. So he tries to injure me just as the Asuras do to lord Sri Hari (15—21).

O fair damsel! The pious people perfectly go through the ceremonies of welcome by going before (by way of escorting), showing humility and offering salutation; for in doing so, they in their mind offer them to the omniscient Great Purusha, and not to the persons present who are in reality proud of their bodies. The pure qualities of goodness (sattwa) has been well defined by the words of Vasudeva, in which qualities does the Great Purusha manifest Himself in my mind. I do always bow down unto the divine Vasudeva, who is identical with the quality of Sattwa (goodness) and who is beyond the comprehension of the senses. Though Daksha is thy father, thou shouldst not see him and his followers since he is my enemy and his followers also are inimical to me,

O fair one ! For no fault of mine, Daksha remonstrated with various vile words at the sacrifice of the creators of the universe. Good shall not betide thee, if thou dost go to Daksha's house disregarding my words. Insult from kinsmen is intended for the death of those who are well established in piety." (22—25).

CHAPTER IV.

SATI'S RENOUNCING LIFE.

Maitreya said :—After advising Sati as aforesaid, the divine Bhava ceased to speak. But Sankara (the divine Bhava) thought within him that the destruction of the person of his wife Sati lay either in his permitting her to go to Daksha's house or in case of his restraining her therefrom. On the other hand, with the burning desire of seeing her friends and relations in her father's house, Sati was coming out of the house at times and at other she was going into the house from fear of incurring displeasure of her husband. She was vascillating in her mind this way and that. Thereupon, she felt greatly aggrieved in consequence of the desire of beholding her friends and relations having been repressed. She became disconsolate and began wildly shedding tears from her eyes. In that state of disconsolate mind and in wrath due to her frustrated desire, Sati cast an angry look towards the incomparable male being Bhava as if in all intent to burn him up, and due to the excess of emotion all her frame trembled. With her heart distracted with anger and grief, Sati repeatedly sighed heavily. Having her sense blotted out in consequence of her being a female, Sati set out for the abode of her father, thus disregarding him who out of the fulness of love had made over one half of his body to her. As Sati alone coursed on rapidly, those followers of the illustrious

Bhava, such as Maniman, Mada, Parshada, and other Yakshas by thousands fearlessly went in pursuit of her (Sati)placing the best of bulls in their front. Thereupon placing her (Sati) on that best of bulls, they went on being graced with Sarikas, fans, wreaths, conches emitting loud sounds and flutes playing melodious music. Thus she arrived at her father's house, and entered the sacrificial ground. The arena of the sacrifice was resounding with the recitations of the text of the Vedas along with the cries and sounds of the sacrificial beasts. The sacrificial ground was literally thronged with sages and celestials, and the whole arena was furnished with various sorts of vessels of earth, glass, iron, gold, kusa-grass and hide (1—6).

But on Sati's arrival there, Daksha uttered no word or did not express any sign of welcome to her. Also from the fear of incurring. Daksha's displeasure, none save her mother and sisters dared to welcome her. Her mother, aunts and sisters, however. embraced her warmly with their voices choked with intensified affection. But so slighted and disregarded by her father, Sati declined to accept the regard which her sisters extended towards her with proper greetings; neither did she accept the seat offered and ornaments etc presented by her mother and aunts. She (Sati) also found that the sacrificer (Daksha) did not set apart any share of the sacrifice for Rudra (the divine Bhava). It thus clearly appeared to her that Daksha had deliberately slighted that foremost of the deity (Siva) her husband. On being thus disregarded personally herself, and on seeing her husband so slighted, Sati grew immensely angry. Instantly her anger assumed such a state of fury which threatened to consume the whole world. As she felt angry, some spectres had sprung from her energy with a view to kill Daksha. Sati, however, restrained those spectres from any action just then; and even in the hearing of the whole universe, Sati fell to railing in

wrathful words at Daksha who in his pride of glory bore ill-will to Siva (her husband). Sati spoke :—

"Father ! Save thee only who else can prove hostile to him who hath no superior in this world, who hath none that is dear and none that is hateful ; who is the cause of the soul of corporeal creatures, and who is without an enemy ? Such persons only as thou art would look at the demerits only of others who are nevertheless possessed of merits as well. Others, however, look at the merits of other persons ignoring their imperfections, if any, regarding the perfections and imperfections with an even eye. The pious people regard only the virtues of others, leaving out their vices, these are the patterns of their species. Thou art, however, imputing sins to such pious people, (7—12).

Those people who consider their bodies as their souls are naturally of perverted understanding, and it is no wonder that due to animosity they would under estimate the qualities of the great, rather it is quite natural for them to do so. Although the great would not feel perturbed to hear being so under estimated, the dust of their feet, however, instantly deprives those vilifiers of their energy and thus justice is directly meeted out to such impious ones. O Father ! Thou bearest malice towards that "Siva" the two syllables of whose name even though incidentally uttered free people from sin. The behest of Siva is law that none can over-ride. By being hostile to Siva therefore thou hast attained all inauspiciousness. Thou hast proved to be hostile to that Siva—the friend of the universe—whose feet are incessantly served by the minds of the mighty representing black bees, for the purpose of drinking there the nectar of supreme felicity, and which shower wished—for blessings on persons cherishing desire. Perhaps thou art, O father, not cognisant of the real fact that Brahma and the other deities are not ignorant of the real character of that auspicious one (Siva), for

such deities do not scruple to hold on to the crown of their heads the Nirmalya (flowers etc offered in worship) consecrated to his (Siva's) feet, although with matted locks thrown about the divine Siva dwelleth in the cemetery along with ghosts and goblins, covering his whole body with ashes and wearing skulls round his neck. If such deiteis took Siva in the same estimation, as you wrongly did,—would they have so held on to the crown of their heads the nirmalya consecrated to his feet? If a wighty person vilifies the husband of a chaste wife,—the husband maintaining righteousness,—then if the hearer is unable to slay such a vilifier on the spot, she should instantly rush out of that place with her ears stopped with her hands. But, if she be able to do so, she should by sheer force slice out the tongue of the calumniator, and then renounce her own life. This body of mine sprung from thee who dost calumniate Him (Siva) of indigo-coloured throat, Therefore I will not bear this body of mine any longer. If a person eats unhealthy rice through ignorance, he attains purity thereafter by throwing up the same by vomitting. (13-18).

The mind of one that delighteth in self and is never disgusted or displeased,—cannot follow the prescriptions or restrictions of the Vedas. As the course of the celestials differs from that of human beings, so the religion of one person may differ from that of another, irrespective of the possibility of either having *pravritti* (natural inclination) or *Nivritti* (natural disinclination) for its characteristic. But one following a system of religion should not hate another following a different system of religious principle, Pravritti and Nivritti are the two classes of acts prescribed by the Vedas, and the characteristics of the people following the two classes aforesaid have been also discriminated in the Vedas. Both these classes in one and the same person prove antagonistic. But Siva is identical with Brahman and as such to him both are

superfluous. O Father! The wealth such as *Anima*, *Laghima* etc. that we own is beyond the reach of persons like thee. Such wealth is not to be found through sacrifices nor is it celebrated by men of acts whose appetite may be appeased by feeding on the rice offered in sacrifice,—but the origin of such wealth is hidden, and it is followed by persons conversant with Brahman, I have nothing more to tell thee. I have neither the need of this hateful body which has sprung from thee, who hath offended Hara (the divine Bhava). I am ashamed of my origin in connection with a base wight like thee. Fie on the birth which proceeds from one given to injuring the great. When, by way of joke, the reverend deity having a bull for his banner, calls me Dakshayani again (Daksha's daughter is called "Dakshayani'—a name of Sati), alluding thereby to my relation with thee, I am verily pained and forego my laugh. Therefore, I must cast away this body sprung from thee, and as such this body is like a corpse to me." (19-23).

The auspicious Maitreya said :—Having thus spoken unto Daksha, her father, Sati became silent. She then sat herself down with her face turned to the west. Then covering her person with a yellow silken attire, She closed her eyes, and entered the path of *Yoga*. Thereupon, holding in equipoise the up-coursing and down-coursing *Prana* and *Apana* airs, that beautiful lady (Sati) conversant with yoga—exercises raised her *Udana* air up from her navels and after gradually holding it up in her heart with concentrated attention, carried it up to the space intervening her eye-brows. Bent upon resigning that body which Siva,—who is ever worshipped by the great with the highest reverence,—used to plant on his lap, that intelligent goddess (Sati) being angry with Daksha, her father, meditated her body as being surrounded by air and fire, Thereafter Sati fixed her attention at the beatitude streaming down the lotus feet

of her husband, the Preceptor of the Universe. She did not think then of anything else. Thereupon, her frame, being free from any impurities, instantly flamed up in the fire of *Samadhi* (the last stage of the yoga exercises), (24-28).

Thereupon there arose, O Vidura, a mighty stunning tumult of Oh! and Alas! from the spectators stationed in the sky and on the earth. Alas! Being fired with anger at Daksha, her father, that goddess Sati, the beloved of Him who is held in the highest reverence by all, has renounced her person. Ah! Just consider the unrighteous act of the Prajapati Daksha, who is lord of both mobile and immobile creation. On being so disgraced and disregarded by him, the great lady Sati, his own daughter, has cast away her person. Sati is ever deserving of every honour, But so strange to say! Daksha himself, although he is her father, has disgraced her, Daksha is not only a hater of Hara, but he is also a rebel against Brahman. This Daksha is of hardened heart and he will come by infamy in this world and will attain hell in the next. His daughter actually cast away her body just before his eyes, but even seeing that with his own eyes, he did not prevent her therefrom. As the assembled people there began thus speaking about after seeing the marvellous act of Sati's renunciation of her body,—her followers who were present there stirred up themselves with upraised arms to kill Daksha at the spot. Thereupon, on seeing the followers of Sati so rushing upon Daksha, the reverend Bhrigu Muni offered oblations unto the Dakshina fire uttering the text of mantra capable of destroying those disturbing performance of sacrificial rites. After oblations being so poured into the sacrificial fire by the Acharya' there arose gods from the fire by thousands Ribhus by name bursting with energy, and who by virtue of their austerities attained the region of the Moon. These Ribhus were fraught with Brahma energy and they in a body attacked with flaming

brands the Pramathas and Guhyakas, who thereupon being afflicted with the beating of the Ribhus betook themselves on all sides. (29-34)

CHAPTER V.

DESTRUCTION OF DAKSHA THROUGH VIRABHADRA

Maitreya said :—O Vidura ! when Bhava came to learn from Narada that having been insulted, by Daksha Sati has renounced her life on account of her anger towards Daksha ; and that his (Bhava's) followers have been driven away from the place of occurrence by a number of gods named Ribhus arisen out of the sacrificial fire of Daksha,—then he (Bhava) was fired with a mighty great wrath. In his intense anger, Bhava, bearing matted locks of hair, knawed his lips and rooted up a lock of his hair which possessed of terrific splendour of fire or lightning. At once he stood erect on his legs and laughing repeatedly a maniac's laugh and emitting a tremendous roar,—he cast the said lock of hair on the earth. Instantly thereupon arose out of the said lock of hair a person possessed of a collossal body touching as though the very heavens. He possessed complexion like that of clouds, he was endowed with one thousand arms and he had three eyes shining like dazzling sun in the firmament. He was furnished with two sets of terrific teeth. The locks of his hairs flashed like the flames of fire. He was adorned with a garland of human skulls and he bore all sorts of weapons. With such a tremendous body, the said person with joined palms stood before the lord of spectres (Bhava) and awaited orders saying : "Please order what have I got to do now ?" Thereupon Bhava the divine lord of spectres commanded him saying. 'O thou a portion of Rudra himself, thou art verily adept in the art of fighting. Leading my army of followers go thou

to Daksha's place and destroy him and spoil his sacrifice. Being thou a portion of Rudra, myself, dost thou not be afraid of Brahma energy." On being so commanded by the Lord of Destruction, the god of gods, Virabhadra (the person originated from the lock of Bhava) then went round the divine Bhava. Thereupon Virabhadra felt himself infused with immense might and deemed himself quite capable of bearing the onset of mighty combatants. (1-5).

On being so commanded by the lord Rudra, his followers raised a loud uproar and marched on, towards Daksha's place, headed by Virabhadra. Thereupon Virabhadra lifted up the Trident (Trishula) capable of finishing the Yama (the god of death) himself, set up a dreadful roar and with the bells on his body ringing he marched on followed by the retainers of Rudra roaring furiously and setting up a mighty up-roar. Clouds of dust raised by the marching on of Virabhadra and his followers seemed to cover the sky as though with black clouds. Thereupon seeing the clouds of dust on the north, the priests, sacrificers, and those who were present there, the Dwijas, their wives and all others thought within themselves :—"Why is this darkness? Whence is this dust? The winds do not blow, and as such there is no apparent cause of such enveloping clouds of dust. The bands of robbers also cannot be apprehended here, for the king Prachinvarhi rules irresistibly and he yet lives and rules. Nor are herds of kine driven fast onwards; why and where from is this dust then? How strange it seems! Is the time for dissolution of the Universe is come and do all creatures drift towards their end with the world itself? Thereupon the females surrounding Prasuti, the wife of Daksha, with their minds exceedingly agitated spoke amougst themselves as follows :—"This evil omen appears to be the result of that sinful act. Daksha had insulted innocent and chaste,

Sati in the presence of his other daughters ; and undoubtedly this disaster must be the fruit of that transgression. There is nothing to wonder at such evil consequence which must unavoidably follow Daksha's so insulting Rudra (the divine Bhava). Can Brahma himself entertain any hope of good result to follow after having aroused the anger of that deity of unbearable energy (Rudra) who at the time of dissolution of the Universe, with his matted locks waving wildly and with the points of his Trident (Trishula) piercing the elephants bearing the burden of of cardinal quarters and with his outstretched banner-like arms bearing various weapons, dances maniacally and laughs loudly riving all quarters with his tremendous roars ? When in furious anger, the person of Rudra is incapable of being gazed at on account of the ferocity of his frown. The teeth of Rudra is terrible and by his teeth he is capable of throwing the very stars out of the firmament. Who could expect to derive any good after arousing the anger of so very terrible a deity as Rudra ?" (6-11).

The people present at the sacrifice also were so conversing with their eyes distended from dismay, and with their hearts agitated by fright. At that time suddenly there occurred all round in heaven and on earth frightful omens in thousands. The omens appeared so terrible that thereupon Daksha himself became greatly frightened. Immediately thereafter the numerous dwarfish followers of Rudra with up-raised arms arrived from all sides and surrounded the sacrificial place, some of those followers of Rudra were of tawney complexion and the others were yellow,—having abdomens and faces resembling those of Makara,—all were of frightful countenance. Those followers of Rudra rushed forward and began to disturb that great sacrifice. Some snapped up the *Pragvansa* of the sacrificial pandal running from east to west ; and some broke down the *Patnisala* situated on the west of the sacrificial ground ; and some others

also destroyed the hall in front of the sacrificial altar and the *Havirdhan* facing that hall and the *Agnidhra* to the north thereof and the chamber of the sacrificer and the kitchen and the banquate hall. Some of the followers of Rudra broke the sacrificial vessel, some put out the sacrificial fire, some discharged urine into the sacrificial hole, some destroyed the line demarkating the dais, some rushed after the ascetics and some stormed at the noble ladies assembled there, some began to arrest the fugitive deities in their vicinity. One of the leading followers of Rudra, Maniman by name seized Bhrigu Muni and bound him fast hands and feet; while Virabhadra bound up Daksha, Chandesha bound up the sun and Nandiswara bound up the Bhagadeva. Seeing such terrible attempts of oppression by the followers of Rudra, the Ritwijas with the deities assembled there flew in a pell-mell towards different directions: but even while so flying away they underwent great pains in consequence of the showering throw of stones hurled by the followers of Rudra.

O dear Vidura! While Bhrigu Muni was engaged in offering oblations unto the sacrificial fire with a ladle (*Sruba*), Virabhadra, a leading follower of Sankara fell to plucking out the hairs and moustache of Bhrigu; for the latter had ridiculed Siva in the assembly while Daksha was vilifying Bhava. (12-17).

On the other side, Nandiswara fell upon Bhagadeva and throwing the latter flat on the ground that follower of Rudra plucked out both the eyes of Bhagadeva; for in that assembly Bhagadeva had by his looks incited Daksha in so vilifying Siva. Just as Valabhadra is said to have rooted out the teeth of Dantavakra, even so Virabhadra had rooted out all the teeths of Pusha; for while Daksha was so vilifying the divine Bhava, Pusha had indulged in laughter displaying his teeth. Thereafter Virabhadra attacked Daksha, gave tremendous blow of feast on his chest and attempted at cutting off Daksha's head with

a sharp sword. But strange to say, although Virabhadra tried to cut off Daksha's head again and over again, he did not succeed in doing so. Thereupon seeing that the skin of Daksha was not penetrable inspite of repeated strokes of sharp weapons, Virabhadra was struck with great surprise. Then he deeply thought upon the uncommon occurrence and while so thinking his eyes were cast upon a piece of machinery lying there for slaughtering sacrificial, beasts. When that device flashed upon his mind, Virabhadra placed Daksha in this instrument and succeeded ultimately in severing Daksha's head from his body. Thereupon the ghosts, goblins and spectres—the followers of Rudra—who were present there set up a loud acclaim of "Excellent! Excellent!!" but the Brahmanas and deities present there censured such a blood-curdling deed. Then wrathfully throwing down Daksha's head in the Dakshina fire, Virabhadra burnt down the sacrificial building, and set out for the Kailasha mountain with the followers of Rudra. (18-24).

CHAPTER VI,

BRAHMA WITH OTHER DEITIES COMES BEFORE SIVA AND PRAYS FOR BRINGING BACK DAKSHA INTO LIFE.

The auspicious Maitreya said :—O Vidura! Having been so vanquished and hurt by the forces of Rudra who bore various weapons and missiles such as javelines, tridents, maces, *nistringsas*, bludgeons and clubs, and being overwhelmed with affright,—the deities along with the priests and courtiers approached Brahma and having bowed him down reverentially narrated to him in distressfull accents the whole history in details of the Dakha's sacrifice. Both Brahma, the reverend lotus-sprung one,

and Narayana, the soul of the universe, had already known everything now communicated to them by the deities, and having apprehended these disasters that both of them absented themselves from the sacrifice of Daksha. However on hearing all that had befallen, Brahma addressed the deities and their followers as follows :—"O ye immortals! when any body offends a powerful person, then inspite of his desire for life, generally his desires prove ineffectual. In such a circumstance desire for life becomes vain. The divine Bhaba is entitled to a share of the sacrifice, and as such ye have greatly offended him by depriving him from his rightful share of the sacrifice ; and in the circumstances ye have no chance of any good to follow. Now ye may do only one thing. Do ye with purified hearts try to propitiate him with worship by holding his lotus feet. He is known to be easily propitiated as his name *Ashutosh* rightly signifies. He will certainly be propitiated by your prayer and confession of faults. O my dear ones! The divine Bhaba is never an insignificant deity. When enraged, Siva is capable of destroying the world with the *Lokapalas* of the cardinal quarters. Do ye at once pray for his forgiveness and restoration of the sacrifice. He has been reft of his beloved Sati and his heart has been riven by your cursed vilification. Therefore, unless prayed for his forgiveness and at once propitiated by due worship,—he will be enraged still more furiously, (1—7).

Neither I myself, nor Indra, nor yourselves, nor the ascetics bearing bodies,—do exactly know the inscrutable mystery about the divine Bhava or about his might and prowess. What person can indulge in the hope of devising recourse to the means of rescuing you all from his wrath ? After having so instructed the deities and in company with them, the pitris (manes) and the Prajapatis,—Brahma, the reverend lotus sprung one, left his own abode for Kailasha mountain, the home of the reverend *Tripurari*

(Siva). On arriving there they found the Kailasha Mountain to be constantly worshipped by Kinnaras, Gandharvas, Apsaras, and celestials who had attained consummate success in birth, medicine, asceticism, mantra, and yoga. They also beheld the summit of the Kailasha mountain graced with brilliant gems, and the numerous peaks of that mountain variegated by various mineral flowing therefrom, and the mountain possessing trees, creepers and bushes presented a spectacular scene. The mountain formed an abode of diverse species of birds and beasts, resounding ever with the cries of peacocks, red-necked cuckoos and chorus singing of the feathery race mingling with the humming of black-bees. There were many trees capable of conferring desired boons, and with their branches stretched towards all directions they appeared to be welcoming the feathered tribes with uplifted arms. With huge elephants roaming about, the mountain itself seemed to be moving about. There were also ever flowing fountains murmuring and sprinkling waters, whereby the mountain itself seemed to be uttering words of welcome to all. (7-12).

The Kailasha mountain was graced with flower trees such as Mandaras, Parijatas, Saralas, Salas, Tamalas, Kavidaras, Asanas, and Arjunas; and it was beautified with Mangoes, Kadambas, Nipas, Nagas, Sumagas, Champakas, Patalas, Asokas, Vakulas, Kundas, Kurubakas, and golden hued Satapatras, Viras, Renukas, Jatis, Kubyakas, Mallikas and Madhavis. The Kailasha mountain was also garnished with Panasas, Udumbaras, Aswathvas, Plakshas. Nyagrodhas, Hingus, Bhurjas, various annual plants (*Oshadhis*), Pugas, Raja-Pugas, Jambus, Date trees, Amratakas, Rose apples, Piyalas, Madhukas, Ingudas, Benus, Kichakas and various other kinds of trees. The lakes of the Kailasha mountain were beauteous with the presence of diverse species of aquatic flowers such as Kumudas (water-Lilies) Utpalas,

Kalharas and lotuses; and those lakes were rung as it were with the different aquatic birds chirping, singing and playing in the waters thereof. The mountain was full of various sorts of beasts such as Deers, Apes, Boars, Lions, Elephants, Bears, Salyakas, Gabayas, Sarabhas, Tigers, Rurus, Buffaloes, wolves and Musk-deers. (13-19).

The Kailasha mountain looked all the more lovely with the banks of the lotus pools therein contained being furnished with plantain-trees. The mountain was encircled by the Ganges flowing with its waters having being odorous by reason of Sati having performed her ablutions in that flowing stream. On seeing such a mountain belonging to the lord of Ghosts and the like (Siva), the celestials who accompanied Brahma were seized with wonder. There they also saw the charming city named Aloka, as well as the orchard named Saugandhika which contained among other scented flowers a sort of lotuses named as Saugandhika. Outside the city of Aloka, flow two streams on both sides of the city. Those streams are called Nanda and Alokananda. The waters of those two streams are very sacred, inasmuch as the same was hallowed by the dust of the lotus-feet of the lord Sri Hari. To remove their toils of amourous sports celestial damsels descend from their respective regions and plunge themselves into the waters of these streams; and while having sports in these waters, they splash water on the persons of their lovers. (20-24)

Elephants while sporting in the streams of Nanda and Alokananda and making their mates drink, themselves also drink this water even though they may not feel any thirst; for the waters of these streams were rendered yellow with the fresh paints of kunkuma washed from the persons of celestial damsels bathing in these waters. Then they saw the city of the Yakshas thronged with hundreds of edifices of silver and gold adorned with precious stones and with the beautiful wives of the

Yakshas in those edifices looking like the sky with clouds embossoming lightning. Then leaving behind the city of the Yakshas, those celestials and others in Company with Brahma arrived at the Saugandhika grove graced with trees full of excellent flowers, fruits and foliages. The flowers there were swarmed with black-bees whose humming was rendered the more melodious on account of the red-necked songsters singing in symphony there with. That grove also contained expanses of water full of lotuses as much loved by the ruddy geese. The forest on the Kailasha mountain contained many Sandal trees. The wild elephants of the forest used to rub their bodies with the Sandal trees thus tearing off the barks of those trees. The breeze of the Mountain was thus laden with the perfume of the sandal trees, which at times used to madden the minds of even the Yaksha women. In the Saugandhika grove were tanks with their stairs set with lapises crowned with lotuses. On the banks of those tanks were the groves belonging to Kimpurushas. There the celestials saw a banian tree, (25-30).

This banian tree was one hundred yojanas in height. The branches of this tree spread over in all directions forming an area of seventyfive yojanas. With such long and numerous branches the tree assumed a great dimension,and shaded over as large an area. But it was a matter of great astonishment that even in so large a tree, there could not be found even a single nest of birds. The celestials in company with Brahma arrived under that tree, and they found there immersed in mighty Yoga sitting Siva, the lord of spectres, and the refuge of those seeking emancipation. At that time his wrath had gone off and he bore a quiet figure. He resembled then Yama (the God of Death) with his wrath appeased. He was then surrounded and reverentially adored by the mighty Siddhas, Sanandas and others, Guhyakas, and Kuvera the lord of Rakshasas. The lord Siva was then deeply

engaged in *Vidya, Tapasya* and *Samadhi* with great concentration and spiritual absorption. He being a friend of the universe, was engaged on such austerities out of a paternal affection for all the creatures of the universe comprehending the welfare of all. He wore on his person such sparkling splendour as that of the evening clouds in the western horizon the splendour so dearly desired by the ascetics. He also wore on his person significant signs dear to the ascetics, a rod, matted locks of hairs, a deer-skin and the beams of the Moon on his fore-head. Then the celestials saw him seated on a seat of Kusa-grass as used by persons practising vows. Thus seated the divine Siva was found to be expounding to the divine Rishi Narada the mysteries of the eternal Brahman in the presence of numerous other pious hearers. (31-39).

The lord Siva was so seated on the Kusa-Asana as his left lotus-foot was placed on his right -thigh, and his right hand was rested on his left-thigh. A rosary of *Akshas* was wound round his fore-arms and the lord Siva was found seated in the *Tarka-Mudra* system of Vira-asana (a particular posture of seating generally in practice amongst the ascetics while expounding deep philosophical mysteries to the devotees or pious hearers). In reality, the lord of spectres was then in the yogapatta attitude and was wholly sunk in into the beatitude that springeth from the meditation of the Most High. The foremost of the ascetics arrived there with the Lokapalas all with joined palms and they bowed themselves down unto that one who is the foremost of the wise. In his subtle yoga-vision the lord of illustrious Sati then saw Brahma, the creator of the Universe present before him and the Suras with the foremost of the Asuras bowed down their heads on his lotus-feet. Thereupon the lord of Destruction instantly rose up from his seat and bowed his head unto Brahma, the creator, just as the lord Vishnu in his Dwarf form had bowed unto Prajapati

Kasyapa. Thereupon the Siddhas and Maharshis who were worshipping hitherto the lord Siva, reverentially bowed unto the lotus-sprung Brahma. The lord Siva having so bowed down unto Brahma, the latter with smiling face addressed the former saying:—"O thou mighty lord! Even though thou hast so bowed down unto me, I know thee and thy wealth. I know thee as the Lord of the Universe. I know thee as the cause of the creating germens of the Universe,—viz., *Sakti* and *Siva*. Thou art identical with the *Supreme Brahman* the root of *Prakriti* and *Purusha*. Thou thyself art in thy mysterious revelry serving the three aspects of the Creation, Preservation and Destruction of the Universe, (37-42).

O thou that milkest righteousness and interest,—it is thou who by means of the warp and woof represented by Daksha hast created sacrifice for the advancement of of piety (Dharma). It is thou who in this world hast determined the modes and methods which the Brahmanas in observing vows do reverentially follow. O thou auspiciousness incarnate! Thou conferrest emancipation on such persons who perform pious acts; and similarly thou dispensest terrible hell unto those persons who do evil deeds. O lord! Why this order is reversed in the case of some persons? On the other hand, although fired with burning anger thou hast encompassed complete discomfiture of Daksha; yet thou art never known to be enraged upon such pious people who dedicating themselves unto thy feet perceive thee to be present in every being and also perceive every being to be pervaded by thy presence. That is to say, thy anger is for the destruction of the impious persons and not for the pious. Lord of justice as thou art, it is not for thee to destroy those persons who perceive distinction between thee and the world; who are given up to acts only; who are naturally evil minded; who feel heart-burning at the sight of

others' prosperity ; and who cause pain to others by their piercing vilifications. All the aforesaid classes of unfortunate persons are already subject to the dooms of their destinies. Such persons who become seers of distinction in persons and their qualities being so influenced by the irresistible influence of the illusory will (*Maya*) of the Lotus-navelled lord (Vishnu), are generally excused and pitied by poius persons and they (such persons) are not taken to be the objects of the prowess of the pious. O lord of the universe ; Thou art untouched by the power of illusion of the Prime Purusha, and thou art omniscient. Thou sharest the remains of the sacrifices and thou conferrest the boon of the sacrifices. On account of the evil wights not allowing thee thine rightful share in the offerings of the sacrifice, by thy will the sacrifice of Prajapati Daksha has been destroyed. Do thou be graciously pleased to restore that sacrifice, and to revive the sacrificer Daksha. May Bhagadeva regain his two eyes. May the moustaches of Bhrigu and the teeth of Pusha be reinstated as before. May the dieties and priests whose bodies have been wounded and scratched by the weapons and stones hurled by thy followers be speedily recovered from those injuries. O thou lord Rudra ! Here is allotted thy share in the sacrifice, and do thou be pleased to accept same. From now on, whatever remains after the performance of a sacrifice shall be taken as thine exclusive share. Having thus offered, and accepted share in the sacrifice, do thou now be pleased to restore and complete the sacrifice of Prajapati Daksha. (43-50)

CHAPTER VII

COMPLETION OF DAKSHA'S SACRIFICE BY VISHNU

The illustrious Maitreya said : O thou mighty armed one (Vidura)! The patriarch Brahma having so eulogised and prayed for, the divine Bhava became pleased and propitiated and he (Bhava) addressed the self-create Brahma as follows :

"O Lord of creatures! I do not ever count on the sinful acts of mere children like Daksha, nor do I dilate on such acts done by them. But I have chastised those who had been overcome by the divine power of illusion. The original head of Prajapati Daksha having been burnt to ashes, let him now be furnished with the head of a goat; and let Bhagadeva see his share of the sacrificial offerings through the eyes of the deity Mitra; and let Pusha feed on the meal through the teeth of the sacrificer. Let the deities who have been wounded and injured, having now offered me the best portion of the offerings in the sacrifice, be now fully recovered. But let those whose limbs have been entirely lost, be furnished with the arms of the twin Aswini Kumaras and with the hands of Pusha. The other Ritwikas who have similarly been injured of their bodies, shall have their bodies furnished with in the same way. And Bhrigu Muni shall have the beard of a goat for his own." (1-5).

The auspicious Maitreya went on saying : O my dear Vidura! On so hearing the words of the one having the Moon at his temple (the lord Siva) all present there became extremely delighted. With delighted heart every one exclaimed, "Excellent! Excellent!!" Then the celestials greeted the lord Siva and requested him saying, "O lord! Do thou now accompany us to the place of the sacrifice and complete the sacrifice through thy grace." Thereupon the celestials in company with the Maharshis were led by the lord Siva and the patriarch Brahma to the place

of Daksha's sacrifice again. On their arrival at the sacrificial ground, and having been furnished with limbs and recovered from bodily injuries in accordance with the blessed words of the divine Bhava, they joined on to the neck of Daksha's dead body the head of a sacrificial goat. On the head of the goat being so joined to the neck of Daksha's dead body and on being gazed at by Rudra, Prajapati Daksha rose up like the one awakened from sleep and saw before him the divine Rudra. Previously the soul of Prajapati Daksha was stained with sin in consequence of his having entertained malice against the divine Bhava, the lord having the bull for his banner. Now, however, on being so graced with the blessings of the lord Rudra, the soul of Daksha became transparently clear like a lake in autumn season, Being reverentially inclined, Prajapati Daksha set his heart on chanting hymns in glory of the divine Bhava. But Daksha could not attain his desired purpose on account of his utterance having been choked by the vapour of grief arising out of his recollection of the renunciation of his daughter Sati's body. At the lapse, however, of a long while in silence, Daksha brought consolation in his mind and collecting himself from so severe distractions began chanting hymns unto the divine Bhava in a spirit of perfect candour, and he said, "O lord! Although I have had so railed at thee, yet by so inflicting chastisement unto myself, thou hast shown great mercy on me, for without disregarding me thou hast taught me a good lesson, whereby I have got the chance of correcting my short comings and atoning my sins. This thy conduct is just befitting thy lofty greatness. Thou and Hari do not disregard even a worthless Brahmana; and as such how can thee be supposed to neglect one that regularly observes his rites. It is thou who in the form of Brahma first of all brought forth from thy mouth vow-observing Brahmanas possessed of *Vidya* (learning) and *Tapasya* (asceticism), for the purpose of

preserving the knowledge of the soul (*atma-tattwa*). With this end in view, thou protectest the Bramanas from the reach of all sorts of calamities, just as a shepherd protects his charge with a rod in his hand. Being ignorant of the spiritual mysteries I pierced thy heart, O Reverend Lord, with shafts-like savage utterances in that assembly. But being graciously disposed thou hast forgiven my sinful acts. Thou hast rescued me as I was toppling down by vilifying one who is foremost of those worth worshipping. It is beyond my ability to return in any shape the grace shown to me by thee whose gracious disposition it is to show mercy towards the unfortunates like myself. May thou be satisfied with thy own acts of showing mercy to others." (6-12).

The illustrious Maitreya again began saying: O Vidura! Having thus been forgiven by the divine lord of spectres, Prajapati Daksha again engaged the *Upadhyayas* and Ritwikas to resume and continue the sacrifice. Thereupon the foremost of the Brahmanas began to prepare sacrificial offering of rice, cooked in three skull-shaped vessels, for Vishnu. Then the Brahmanas offered oblations entitled as *Purodash* with a view to purify the stain contaminated to the sacrifice on account of the meddling thereof by the followers of Rudra. Thereafter the sacrificer Daksha took the sacrificial offerings of clarified butter along with the Brahmanas conversant with the rituals of yajurvedas, and having so taken the sacrificial offerings he (Daksha) attained purified heart and entered into deep meditation. Thereat the Reverend Hari manifested Himself there. The dazzling splendour of the graceful person of the lord Sri Hari put the personal graces of those present there into insignificance. The lord Sri Hari arrived there on His traditional carrier Garura, the king of birds. Garura was furnished with two wings so huge in size that they resembled two spacious cars. The lord Sri Hari wore a dark-blue hue, Round His waist was

pendant a chain of jingling bells of gold. On His head was a diadem dazzling like a burning sun. He had a pair of precious ear-rings pendant from His ears. His beautiful face was aptly graced with dark ringlets of curly locks representing swarms of black bees hanging around a fully blossomed lotus. With the holding of the conch, the discus (Sudarsana-Chakra), the mace, the lotus, a bow set with shining arrows, a scimitar and a shield,—His mighty arms adorned with golden ornaments looked like flowering Karnikaras. On His expansive bosom resided His consort Lakshmi Herself. With the bewitching grace of the wreath of forest-flowers and with the balmy sweet smile playing on His coral lips and with His captivating side glances,—the lord of Vaikuntha appeared to have showered joy and mirth all over the Universe. On His either side chamaras and fans were being played like a couple of swans, while upon His head was shining a white silk umbrella frilled with pendant pearls like a full-shaped Moon. (13-18).

On seeing the lord Sri Hari so arrived there,—Brahma, Indra, the three-eyed Deity (Siva) and the other celestials present there rose up and paid their reverential salutations unto that god of gods, The effulgence of those celestials was shadowed by the super-bright splendour of lord Sri Hari. Those celestials also were wrought up with awe and their tongues grew dried up and paralysed, Inspite of all these with great efforts they collected themselves and with their palms joined over their heads, they began to chant hymns unto Hari to the best of their power. Brahma and the like other deities as possessed of powers inferior to Hari and who are as such counted as His manifestations, also fell to hymning that Absolute One who had out of grace assumed Himself in the form of those deities. Then Daksha with all articles of presents and worship approached the lord Sri Hari and began with joined palms chanting glorious hymns unto Him.

The lord Sri Hari is the lord of sacrifice (Yajneswara) and He is the spiritual guide even of the creators of the creators of the universe. At that time Hari was surrounded by his followers such as Sunanda and Nanda and others. While so chanting His glories reverentially, Prajapati Daksha sought His protection saying: "O lord! Thou remainest in thine own form; and that thy form is known as pure consciousness. Thou art above all mental stages and its numerous modifications. Therefore thou art One, without a second, without distinction, and without fear. But, O lord, although thou art as above referred to yet thou art not a creature (*Jiva*), inasmuch as thou art not within the influence of *Maya* (His illusory will) and thou remainest aloof and above her (Maya). Yet, as the Sankhya Purusha revelling in assuming humanity thou enterest into the wily web of Maya and remainest established in her; so that thou appparently appearest to be compounded of imperfection."

Prajapati Daksha having so eulogised Him, the auspicious Ritwikas also hymned Him saying,—"O thou sinless One! In consequence of the imprecation of a vile curse upon us by *Nandikeswara* (a follower of Rudra) our minds go after acts and we are unable to exactly ascertain the real mysteries touching thy nature. But that form of thine as has been manifested through the Vedas,—the form which is an ageney of righteousness and which is entitled as sacrifice (*Yajna*) is known by us through sacrificial rituals; and it is to encompass the success of sacrifice that thou art known to manifest thyself in the form of Indra and the like other deities." (19-24).

After the Ritwikas have so eulogised Vasudeva,—the *Sadasyas* present in the sacrifice said as follows:—"O lord! Thou art the only ultimate refuge for all beings. Journey through the way of this world is a very difficult one. Throughout this journey in the world there is no

rest or resting place, The way throughout abounds in tracts rife with all sorts of miseries. The trodder in this journey is continually gazed at by the fierce serpent representing the eternal Destroyer (*Kala*). In the way through the world there are many mirages too. Numerous mirages in the shape of desire (*Kama*) for worldly objects are found at every step in the coursing through the world. Pleasures and pains represent the loop-holes of the way. Beasts of prey representing viciousness are always met with in this way causing fear to the trodder. Grief in the shape of forest-fire is ever burning in this course. When will the trodder of this way through the world succeed in attaining refuge at thy lotus-feet ? Their bodies are their objects of pride and their habitations are their objects of attraction. Desire continually eats up their soul."

The auspicious Rudra hymned lord Sri Hari as follows :—"O thou bestower of boons ! Thy excellent feet are capable of compassing all success. The desireless Munis also reverentially worship those lotus-feet. My heart is firmly fixed at thy feet. If for this reason the ignorant people would wrongly take me to be acting against pious prescriptions,—I will not take that to my heart. I shall remain content in my mind full of thy best grace."

Then the reverend Maharshi Bhrigu eulogised Vasudeva as follows :—"O lord ! Through the influence of thy illusory will (Maya) all bodied beings upto the creator Brahma even remain stark-blind in the darkness of ignorance, being bereft of the knowledge of the self or soul. Although thou art ever present in their souls, yet they are unable to fully understand the mysteries touching thy real self. Thou art indeed the friend and soul to those surrendering and bowing down unto thy lotus feet. Hence I do hereby bow down untoethee. Ma y thou be propitiated towards me."

The auspicious creator Brahma said :—"O lord ! None of the objects in this world as perceived by the people

through their senses constituting the distinction amongst the variety of objects is identical with thy real self. It is true that thou art the stay of objects, senses and knowledge; but at the same time thou art distinct from unreal objects."

Indra, the king of the celestials said,—"O thou eternally existing One! This thy present form is not unreal like the objects of the world. The manifestation of thy form is identical with truth. Does the Universe originate from this form of thine? How joyous and pleasant to the mind and eye is this thy graceful form! How well-formed and graceful those eight mighty arms of thine are, which are capable of destroying the *Asuras* inimical to the *Suras*." (25-30).

Thereafter the chaste wives of the Ritwikas hymned the Reverend Sri Hari saying :—"O thou lotus navelled one! This sacrifice was at first inaugurated by Brahma, the creator, with a view to worship thee. Thereupon being angry with Prajapati Daksha.—*Pasupati* (the divine Siva) has spoiled the said sacrifice, O thou having sacrifice as thy form! The festivity of our said sacrifice is now lost. Do thou now with a gracious sight of thy lotus-eyes sanctify and restore this extinct sacrifice."

Then the Rishis present there said :—"O God! Thy character seems to be inconsistent, inasmuch as though performing actions thy self thou keepest thyself aloof therefrom. Thy conduct is also very strange; for other people worship Lakshmi the goddess of riches with a view to propitiate her, but the goddess herself ever serving thee reverentially,—thou dost not accord her proper care and regard."

The auspicious Siddhas then spoke thus with delightful heart :—"O God! The elephants representing our minds are burnt through the forest-fire of the miseries of the world and are fatigued through thirst. Let them now plunge into the pure nectarine waters of the narra-

tion of thy glories; instantly thereupon our minds will entirely forget the agonising miseries of the world. Then being merged in Brahman, let them never more be out therefrom."

Thereafter Prasuti, the wife of Prajapati Daksha said,—"O God! Hath thy journey here been a pleasant one? O Sreenivas! Be thou propitiated towards us. I bow down unto thee. Just as a head-less body cannot appear graceful even though it may possess graceful arms and legs, similarly a sacrifice can not be perfect without thy presence although it may otherwise be complete with its necessaries. Therefore, do thou with thy beloved spouse Lakshmi be pleased to protect us."

The Lokapalas present there addressed the lord Sri Hari as follows—"O thou the best! Thou seest through thy sense organs the universe with all its objects, but thou art never thyself capable of being beheld by the sense—organs of the people which however are quite capable of perceiving the objects of the material world. We are entirely over- whelmed by thy illusory will (Maya) and as such we wrongly count thee as sixth or one additional *Bhuta* (element) over the five fundamental elements (*Panchabhutas*)".

Then the auspicious *Yogeswaras* or the masters of Yoga said,—"O God! Thou art the soul of the universe, and thou art Supreme Brahman. None is more favourite to thee than him who sees no distinction between thyself and his soul. Our sole prayer to thee is this that mayest thou be ever propitious to such of thy votaries who cherish in their soul ever an unflinching devotion unto thee. For the creation, preservation, and destruction of the universe,—the manifold qualities of thy illusory will (Maya) become variously different due to the destiny of the Jivas. Through that active will of illusion thou manifests thyself in the form of Brahma and the other dieties. But in reality thou thyself art so manifested in such different forms. There

is no definite distinction or particurly defined qualities for thee. We reverentially bow down unto thee." (31—36).

The auspicious Brahma again said :—"O God! Thou hast assumed the principle of goodness (Sattwa); and as such thou art the promulgator of piety and pious rites etc. I bow down unto thee. Thou art devoid of attributes, and salutation unto thee. To be full of attributes and to be devoid of attributes at the same time and in the same person cannot be comprehended; but nothing is impossible for thee; inasmuch as the real mystery touching on thee is not comprehended by me, nor by Rudra and the other divinities."

The auspicious Agni (the God of Fire) spoke :—I bow down unto that Reverend One through whose energy mine own is manifested, and in whose long standing and celebrated sacrifices I bear the sacrificial oblations of clarified butter. That Reverend One is at the same time sacrifice and the protector thereof, and I, therefore, bow down unto Him. He is the stay of *Agnihotra*, *Darsa*, *Paurnamasa*, *Chaturmasya*, *Pasushoma*, the five well-known sacrifices and by the sacrificial mantras used in those five sacrifices He is well—worshipped."

Then the other celestials spoke as follows :—"O lord! thou art the Prime Purusha. It is thou who at the time of dissolution of the universe, after taking all beings, things and acts into thy womb, reposest on the all engulfing watery bed on the coils of the serpent king Ananta by name. At that time the Siddhas deeply meditate on thee with awe-inspiring devotion in the path of Jnana (Jnana-marga). O lord! Thou art that Primoeval Male Being, and we are fortunate enough in being able to behold thee before us. O lord! We are thy servants. Through thy grace we are protected and sustained."

Thereafter the Gandharvas and the Apsaras spoke : "O lord! Thou art that Reverend One whose portions or parts of portions are manifested in the form of Marichi

and the other illustrious Prajapatis, Lord Rudra, the creator Brahma and the other deities like Indra and others. This entire universe is thy arena of sport. Thou art that Prime Purusha to whom we do bow down most reverentially.

Then the Vidyadharas said:—'O lord! The persons who having such human forms capable of performing pious acts and being led by thy irresistible illusory will (Maya) are amenable to the vain thoughts such as "I" and "mine"; and yet who drink on the nectars of the narration on thy glories,—only such persons are capable of withstanding the influence of thy Maya. Besides such persons none else are able to withstand its irresistible influence. There are persons who experience great pain on being abused by their wicked sons; even yet they cannot renounce their attachment for those sons and the worldly objects because they are full of desires for transitory objects of the world." (37—41).

The auspicious Brahmanas then spoke:—"O lord! Thou art the sacrifice. Thou art the sacrificial oblations. Thou art the sacrificial fire. Thou art the sacrificial text of mantras. Thou art the sacrificial fuel-wood. Thou art the sacred kusa-grass. Thou art the sacrificial vessel. Thou art the Sadasyas (the members present in the sacrificial assembly). Thou art the sacrificer. Thou art the Deities. Thou art the Agnihotra. Thou art Swadha. Thou art the Soma juice. Thou art the Ajya (the sacrificial ghee or clarified butter). Thou art the sacrificial beast. O thou having the form of sacrifice! In days of yore when the earth had gone down to the deeps, thou assumed the form of a mighty boar and setting up tremendous roars sportively raised the earth up with thy teeth as easily as a mighty elephant would up-root a lotus stalk. Performing sacrifice constitute thy act. Beholding that wonderful feat of thine at that time yogins hymned on thy glories to the best of their understanding. Be thou now propitiated

towards us. Our sacrificial attempts have been spoiled. For that reason we were praying for thy presence. May thou be graciously pleased to restore our said sacrifice. O thou lord of sacrifice! Chanting on thy holy names removes all sorts of obstacles to a sacrifice. We do bow down unto thee."

The auspicious Maitreya continued narrating as follows —O Vidura! As the celestials, the Gandharvas, the Apsaras, Brahmanas and others with their females were thus eulogising the holy glories of the Reverend Hrishikesa (Vishnu), Prajapati Daksha resumed the sacrifice which had been previously disturbed by the followers of Rudra. Although Reverend Vishnu is the soul of every creature, and as He is the partaker of the sacrificial share in the form of every one of the other Deities, and although He is ever merged in His own bliss, yet on being offered the Purodosa in a vessel shaped like a combination of three human skulls, He appeared to Daksha as having been exceedingly gratified, and the lord addressed Daksha as follows,—

"Daksha! I myself am the cause of the universe. I am the lord thereof, and I am ever a witness (omnipresent) and I am self-manifested and I am beyond the destription by attributes. This myself is Brahma and also Hara. (42-45)

"Through the active energy of my own illusory will (Maya), assuming different names and forms depending upon the nature of acts done by me, I do create, preserve and destroy the universe. I am the Absolute One, without a second and I am the Supreme Brahman. Ignorant people perceive distinction and regard me as Brahma, as Rudra and as *Bhuta* (creature). But just as one that has proper understanding does not consider his own head, hands and other limbs of his body to be belonging to another person, similarly a wise person and my devotee does not perceive any distinction among the creatures. We three (Brahma, Vishnu and Maheswara) are of the same identity and we

are the soul of all Bhutas (creatures). He that does not perceive any distinction in us, attains quiescence." (47-51)

The auspicious Maitreya went on—On being so addressed by the Reverend One, Prajapati Daksha worshipped the Lord Sri Hari by performing a great sacrifice. Thereafter Daksha also worshipped the both species of deities viz. *Anga* and *Prodhana*. Thereupon with concentrated attention Prajapati Daksha set apart his own sacrificial share to Rudra, and worshipped the deities that drink Soma juice and also other deities through the performance of the concluding rites of the sacrifice. Having thus finished the sacrificial rites, Prajapati Daksha took the prescribed bath, along with the Ritwikas, usually to be taken after completion of a sacrifice. O my dear Vidura ! Daksha had attained the success in the sacrifice by virtue of his own merits ; yet the deities blessed him with pious desires, and they went back to their respective celestial region after completion of the sacrifice. O my dear ! We have heard that having so renounced her person, Sati, the daughter of Prajapati Daksha, was born as Uma in the womb of Menaka the wife of Himalaya, the king of Mountains. Just as the active creative energy of God remains in a latent state and re-enters in Him, similarly Uma (she was also called Ambika) had again attained her beloved husband of the previous life (as Sati). For, the lord Siva is the ultimate refuge of those that concentrate their thought on Him only. My dear Vidura ! I have heard the aforesaid narration on the doings of the divine Bhava relating to His destruction of Prajapati Daksha's sacrifice from the godly minded Uddhaba, the disciple of Vrihaspati. This narration on the doings of the divine Bhava is highly sacred, conducive to fame and longevity and destructive of unrighteousness. He that in a reverential frame of mind would constantly hear and recite this sacred narration will have all his worldly miseries removed entirely, (52—58.)

CHAPTER VIII,

THE NARRATION ON DHRUBA

The auspicious Maitreya addressed Vidura saying :— O my dear ! Sanaka and the other Rishis, Narada, Bibhu, Aruni and Yati are the sons of Brahma. They drew their vital fluid upwards and as such they were called as *Urdharetas.* They did not marry, and therefore they have no descendants. Brahma had another son Adharma by name (*Adharma* literally means unrighteousness ; anything otherwise than *Dharma* righteousness). The wife of Adharma was named Mithya, (*Mithya* literally means untrue ; a falsity). She gave birth to a son Dambha by name and a daughter Maya by name. (*Dambha* literally means vain boasting and *Maya* literally means illlusion). Though Dambha and Maya were brother and sister, yet as they sprang from Adharma (unrighteousness) they lived as husband and wife. Niriti (literally meaning without principle ; untrue) having no issue, adopted Dambha and Maya as her son and daughter. Dambha begat on Maya a son named Lobha (literally meaning avarice) and a daughther named Shathata (literally meaning a cheat). Though Lobha and Shathata were brother and sister, thy were married and lived as husband and wife. Lobha begat on Shathata a pair named as Krodha and Himsa. (Krodha literally means anger and Himsa literally means envy). From this pair, Krodha and Himsa, sprang Kali and his sister Durukti. Kali espoused Durukti (though the latter was a sister to Kali). Kali begat on Durukti a son named Mrityu (literally meaning death) and a daughter named Bhiti (literally meaning fear). This pair of brother and sister was also beloved to each other and were married together. Mrityu begat on Bhiti one son named Niraya (literally meaning a hell) and a daughter named Jatana (literally meaning suffering). O Vidura ! I have thus narrated unto thee the genealogy of unrighteousness (Adharma) which constitutes the ultimate cause of dissolu-

tion of the universe. Hearing of this narration brings virtue, inasmuch as avoiding unrighteousness means righteousness. The sins of that person will be entirely destroyed who will hear this narration thrice. (1—5).

O thou best of the Kuru race (Vidura)! I shall relate to you next the genealogy of the highly righteous Swayambhuva Manu. Manu lived a holy life. Brahma owes his origin to a portion of the lord Sri Hari Himself. Manu again owes his origin to a portion of the self-create Brahma. Manu married Satarupa. He begat on Satarupa two sons Priyabrata and Uttanapada by name. These sons of Manu owe their origin to a portion of the lord Sri Hari. They were engaged in ruling over and protecting the earth. Uttanpada married two wives. These two wives of Uttanpada were named Suniti and Suruchi. Suruchi was more beloved to her husband Uttanpada, and Suniti could not secure his love so much. Suniti had a son named Dhruva. One day while the king Uttanpada was caressing Suruchi's son Uttama by taking him on his lap, Dhruva saw this and was eagerly climbing his knees to get up on his lap. But the king, far less to speak of taking Dhruva on his lap, did not even console the boy with loving words. At that time Suruchi was seated on the royal throne. She saw Dhruva so eager at getting upon the king's lap. On seeing the son of her co-wife so eagerly expecting to rise on the king's lap, Suruchi became very angry, and even in the presence of the king she spoke the following heart-rending words to the boy displaying her envy and jealousy towards Suniti. She said, "O Dhruva! Thou art not fit to ascend the lap of the monarch. Though thou art undoubtedly the king's son, I have not borne thee in my womb. Alas! Thou art a mere child, and thou knowest not that thou hast come of the other wife of the king. Hadst thou known this, thou wouldst not have been so hoping for what thou art not fit to have. If thou art eager to have this, then thou shouldst do one

thing. Do thou set thy whole heart to enter upon severe austerities and to worship the Prime Purusha (God) and get from Him the boon of having thy birth again in my womb." (6—13).

The auspicious Maitreya continued :—Having been so smitten with the cruel words of his step-mother, Dhruva began sighing like a serpent struck with a rod. With a very heavy heart Dhruva left his father, the king, who heard and saw everything but could not utter a single word. Crying for the great agony in his heart Dhruva went to his mother, Suniti. The boy was heaving deep sighs and his upper and lower lips were quivering in emotion, and tears were flowing down his breast. Suniti, the mother, at once took her darling on her lap. When Suniti heard from the lips of the inmates of the inner apartment all that had been uttered by Suruchi, her co-wife, she (Suniti) was cut to the quick. Like a dried up creeper amidst a forest-fire, Suniti became at once pale due to the fire of intense grief burning in her heart. She lost all patience and fell to lamentations. Remembering and recapitulating the heart-rending words of her co-wife (Suruchi), flow of incessant tears streamed down Suniti's lotus-eyes. Amidst her tears she sighed heavily. Being unable to see the other shore of this ocean of her misery, Suniti addressed her son Dhruva, saying, "O my darling ! Don't you take to heart the wrong that others may do unto you. Those who do wrongs on other reap but their own wrongs. What Suruchi has said is resembling truth, inasmuch as I am very unfortunate ; and you have been borne in my womb and been brought up by the milk of my breast ; as such how could you be fit to ascend the royal throne ? O my dear ! I am so very much unfortunate that the king feels ashamed in confessing me as his wife. Oh my dear ! It has been rightly advised by your step-mother that you should worship God by practising tapasya (meditation). If you would like to ascend

the lap of your father, the king, just as Uttama (your step-brother) does,—then you should adore the lotus-feet of God." (14-19).

Suniti continued. "My darling ! For purposes of protecting the world, that God has assumed the principle of goodness (sattwa). By worshipping the lotus-feet of that God,—Brahma, the creator of the universe has verily attained the state of *Paramesthi* (the state of the Supreme Lord), Knowing God to be residing in the heart of every creature (*Sarva Bhutas*),—Your grand father, the illustrious Manu,—worshipped Him by performing various sacrifices (yajnas) and by dispensing with plenty of dakshinas unto Brahmanas; and by virtue thereof Manu had obtained various mundane and celestial felicity hard to be attained by people and he had ultimately attained emancipation. Oh my boy ! Do you, therefore, take refuge under His lotus-feet. He is verily gracious unto His devotees. Persons seeking emancipation take refuge under his lotus-feet. Do you also worship Him with singleness of aim and focus your concentration in meditating upon Him with your heart purged of all dross. There is none else to remove my grief save that God with eyes resembling lotus petals. But it is a great task to be able to visualise Him. That lotus-eyed God is sought by Lakshmi holding a lotus in her hand, the goddess being sought after by celestials such as Brahma and others." On hearing the aforesaid speech of his mother, her words being pregnant with significant import, Dhruva controlled his mind by the powerful energy of his will and sallied out of his father's palace, (20—24)

Thereupon, Narada, the divine sage, heard of Dhruva's efforts in the said direction, and he came to know of Dhruva's motive through the subtle knowledge of yoga. Narada arrived at the place where Dhruva was meditating upon the Supreme Lord. He touched the head of Dhruva with his hands, the hands which are capable

of destroying all sins by touch. On so touching Dhruva's head, the divine sage Narada spoke within himself as follows—How powerful in mind the kshatriyas indeed are! They would not yield even to a minute suffering from humiliation of any sort. Even though Dhruva is yet a mere chlid, the piercing evil words of his step-mother are still ringing in his ears and twisting his heart. Thereafter the divine sage Narada addressed Dhruva as follows— "Oh my child! You are still a mere infant. At your age you are supposed to be inclined to sports only. At this stage it is not natural to expect any development of the sense of honour and disgrace in your mind. Even admitting that you have got that sense of distinction, there can be no possible occasion to think of your dissatisfaction for such dissatisfaction can arise only out of attachment (*Moha*); inasmuch as acts are the seeds of pain and pleasure of the people. Therefore one should know that nothing is possible without the God's grace and as such the people should be pleased to be in the circumstances arising out of divine dispensation. My dear boy! Your attempts at the object is very hard to be attained. That Supreme Lord is very hard to be attained at for every person. You are seeking the good graces of such a Lord under the instruction of your mother. Even the ascetics renouncing society and practising rigid yoga exercises extending over many births cannot come to be acquainted with His ways. Do you, therefore, forsake such an impossible effort When you shall have advanced age, then do you strive in this way to have His good graces," (25—32).

Narada continued. "My dear boy! When destiny metes out pleasures, one should think of drawing upon the merits acquired in his previous life. Similarly, when destiny metes out pains and miseries, he should think of suffering out the sins contracted in his previous life. Thinking in such a way one should be self contented. By doing so a creature can course on towards emancipation.

Then again one should love meritorious persons and bear kindly feelings towards persons inferior to him and one should be friendly towards persons equal in merit with him. By so doing men are not subjected to grief."

On hearing the divine sage Narada so speaking, Dhruva expressed gratitude and replied him saying, "Oh my master! It is true that persons like me can hardly attain to the path of peace so kindly pointed out by you. Such peace and piety are attainable by such persons who have rendered themselves indifferent to pleasure and pain. But being born as a Kshatriya that I am, I have become naturally unforbearing. Moreover my heart has been riven by the shaft like piercing words of Suruchi, my step-mother. In a heart so riven, your peaceful words are not having any place. Oh my master! I have resolved to attain that excellent state which has never been obtained by any one of my ancestors or others and which state is the most excellent in the three worlds. Do you please advise me as to the best way of attaining that state. You have sprung from the very person of the Patriarch Brahma, and like the sun you do range about the three worlds evolving the strains of your Vina(a stringed musical instrument of that name) and singing for the welfare of all beings the glories of the Reverend Supreme Lord." (33—38).

The auspicious Maitreya went on—The divine sage Narada was exceedingly delighted with those words of Dhruva, and having great compassion on him, addressed him the following beneficial words. "So highly resolved as thou art, what thy mother hath advised is only the fit path for thee to follow. Regulating thy respiration, do thou meditate upon the Reverend Vasudeva. He that seeketh righteousness (*Dharma*), interest (*Artha*), desire (*Kama*), and emancipation (*Moksha*), must worship the lotus feet of Lord Sri Hari. On the bank of the river Jumna there is a forest Madhuvana by name which is

celebrated as a sacred hermitage. That Madhuvana is ever resided by Sri Hari. Do thou therefore find thy way to that Madhuvana. May good betide thee. Repairing to the said Madhuvana, thou must daily bathe thrice in the holy waters of the *Kalindi* (The river Jumna down the Madhuvana is so named "Kalindi" by reason of the waters having dark colour). After going through thy bare natural duties, and bowing down to the deities, thou shouldst prepare thy seat (*Asana*) on Kusa-grass. On taking thy seat upon that *Asana* in *Swastika* and other postures in due order of the Yoga exercises,—thou must practise to start with the three kinds of controlling respiration as in pranayama *viz. Rechaka*, *Puraka* and *Kumbhaka.* By so practising pranayama (controlling respiration), thou shalt have control over thy *Prana*, *Indriya* and *Mana*. Having so controlled thy mind, thou must then meditate upon the lotus feet of Reverend Sri Hari. (39—44).

The Reverend Hari is the most graceful of all gods. The pair of His eye-brows is well drawn, His cheeks are comely, His countenance and eyes are always lively. On seeing Him as above, one should think as if the lord has rendered Himself visible for the sake of self-complacency. His lips and eyes are rosy and in a word all the limbs of His body are charming and full of youth. He looks tender in years, He is the refuge to His devotees, and the source of felicity to the people. He is protection to those seeking His shelter, and He is the ocean of mercy. He bears the Srivatsa mark on His breast. He is of deep blue complexion, bears manly appearance and wears a beautiful wreath of forest-flowers. His four arms are always adorned by the holding of the conch (*Sankha*), the discus (*Sudarsana-chakra*), the mace (*Gada*) and the lotus (*Padma*). A diadem decks His head, ear-rings His ears, the *Keyuras* and bracelets His arms, the *Kaustubha* gem His chest, and a sparkling yellow attire His body. His hips are girdled by a shining chain representing the zone. His lotus feet shine with

the lustre from the jingling *Nupuras.* He is eminently handsome of all things worth seeing, and a vision on Him delights the mind and sooths the eyes. The lord resides in the pericarp of the lotus-hearts of the persons who worship the pair of His lotus feet shining with gem-like nails. Then thou, with thy attention restrained and with undivided concentration must meditate upon that best of boon-bestower as smiling and wearing a propitious form. By meditating upon the aforesaid auspicious form of the Reverend One, thy mind would speedily attain supreme felicity and would not flinch therefrom. (45 – 52)

Narada went on, "O prince (Dhruva)! Do thou also hear from me the supreme *Mantra* (sacred text or formula) which is a profound secret. This mantra is of immense potency. By reciting this mantra seven days and nights, a person can behold the celestials before his eyes, through the potency of the mantra. That secret mantra is this :—

"*Om salutation unto the Reverend Vasudeva.*"

"Oh my dear Dhruva ! Bringing together the necessary things, a person cognisant of season, place etc should by means of this *Mantra* perform the worship of the Reverend One following the mode of worship as prescribed in the Vedas. One should worship the Reverend Vasudeva with sacred water, wreaths, wild fruits and roots, fresh Durva shoots, excellent attire and Hari's beloved *Tulasi* leaves. If a person comes to find a stone image of the Reverend One he should then daily worship the same ; otherwise the regular worship may also be performed with an image of clay prepared or with water. But having taken the vow of worship, the devotee must concentrate his attention, control his mind, become tranquil in mind, subdue his anger and subsist abstemiously on wild fruits and roots. Then he should meditate in his mind the glorious deeds which the Reverend One encompasses by His irresistible energy of illusion and also through the incarnations

assumed by Him at His own pleasure. Then reciting the above mentioned *Mantra* of twelve letters, the devotee should dedicate unto the Reverend One all those prescriptions of worship as hereinabove enumerated to be particularly fit for His worship. (53—58).

"By reverentially invoking the Reverend One in his mind in the above mentioned ways, and dedicating unto Him his body, mind, and speech, the devotee obtains from Hari, who is known to be ever enhancing the welfare and fulfilling the desires of His earnest votaries, the precious boons which are not against the existence of the body of a human being, the boons that are in the nature of piety, aspiration and emancipation. Of His devotees, those who crave for absolute emancipation must discard all sorts of worldly enjoyments and keep their minds fixed in profound reverence unto Him, devoting his adorations to the Reverend One with a singleness of purpose."

After the divine sage Narada had so concluded his instructions, the prince Dhruva bowed down unto him and having performed rounds about him in mark of respect he set out then for the holy Madhuvana stamped with the sacred foot prints of the Reverend Hari. Dhruva having so left for Madhuvana, Narada entered the city of king Uttanpada, where he was received with high respect. The king first of all offered the divine sage an *Arghya* and then a befitting seat. When the divine sage was seated at his ease, he noticed the king to be absent-minded. Thereupon Narada asked, "O king! Why do you look absent-minded? What are you thinking about? Why your countenance is so pale? Have you suffered any loss in interest in righteousness?" (59—64).

The king then replied saying, "O Brahman! I am a person like a puppet in the hands of my wife. There is not even a trace of kind feeling in my heart. I have sent into exile my five-year-old son Dhruva, who is goodness—incarnate, along with his mother. In the meantime the

lotus-like face of the darling boy must have been made pale due to the fatigue of journey and want of food and nourishment. Will not the beasts of prey prowling about in the forest devour the forlorn lad as he will lay down his limbs on the ground overcome with fatigue and oppressed with hunger. Mark the evil doings of mine who is lorded over by a woman! I am the vilest of men, inasmuch as I did not fondle my son (Dhruva) who out of affeetion for me was crying one day to come into my lap."

Thereupon the auspicious divine sage Narada said, "O lord of your subjects! Not knowing his power don't you mourn for your son (Dhruva) who is under the protection of the gods and whose fame will fill the world. Performing the acts difficult to be performed even by the very Lokapalas that master mind Dhruva, O king, will come back spreading your fame far and wide." (65—69).

The auspicious Maitreya went on. Hearing the aforesaid words of the divine sage Narada, the king Uttanpada became merged in the thought of his son (Dhruva) withdrawing his mind from the Divinity of Royal Good Fortune. On the other hand, Dhruva, having repaired to the holy Madhuvana, performed his ablutions in the holy waters of the Kalindi, and restraining his senses fasted for the night. Then agreeably to the aforesaid instructions of the divine sage Narada, Dhruva set about serving that Prime Male Being, the Reverend Vasudeva. Every day preceding every third night, he ate *Kapiththas* (a kind of fruit) and plums. Leading such an austere life he spent the first month being always engaged in the worship of the lord Sri Hari. Next every sixth day he lived on withered leaves and grass; thus he spent the second month remaining ever unflinchingly engaged in the worship of the lord. Next every tenth day, he lived on water only and remaining profoundly immersed in yoga, he spent the third month being engaged in the worship of the illustrious lord. Next every fourteenth day and thereafter every

fifteenth day he lived on air only, and restraining his respiration he spent the fourth month remaining ever so engaged in meditating upon the Reverend One. (70—75).

On the arrival of the fifth month, the prince Dhruva controlled his breath and focussing his thoughts on the Supreme Soul, he remained standing on one leg moveless as a hill. He then drew up to his heart the whole activities of his mind,—the stay of all kinds of sound and sensation etc.,—as well as all actions of his sense-organs, he withdrew his attention entirely from every other objects and began to deeply meditate upon the Reverend One, without even casting his look to anything else. When Dhruva had so engaged himself on the meditation upon the Supreme Spirit,—the stay of Mahat and the other categories and the Lord of Prakriti and Purusha,—the whole universe began to tremble being unable to bear his energy. When the prince Dhruva remained so standing on one leg, the earth under his foot being pressed by his toe went down by a whole half,—just as the bark of the branch of a tree being hard pressed on one side by the fore-legs of an elephant goes down by an entire half of it. Then restraining the flow of the Prana and Apana air (the vital air) and shutting up the entrance thereof, Dhruva, identifying himself with the Deity, began to meditate upon the Reverend One whose form is the universe itself. On Dhruva having so suppressed his vital breath all region together with their presiding deities became greatly afflicted and they approached the Reverend Hari and sought His protection. Witnessing this state of things their hearts became wrought up with a mighty great fear and they addressed the Reverend One as follows :—"O lord! We have never before witnessed such suppression of life in the body of this universe consisting of the mobile and immobile objects. Do thou be graciously pleased, therefore, to speedily deliver us from this affliction. Thou art worthy of being our refuge. We take shelter under thy lotus feet."

On hearing so piteous a speech by the celestials, the Reverend Hari cheered them up saying the following pleasing words :—"Ye gods, do not give way to fear. I will grant the desired boon to the boy (Dhruva) through whose severe austerities the vital-air of thine and the other creatures of the universe has been confined. Do ye know this fortunate boy ? He is the son of king Uttanpada. At the present time by virtue of his unique height of contemplation he has become unified with me who am identified with the soul of the universe." (76—82)

CHAPTER IX.

DHRUVAA CQUIRED A BOON FROM HARI, COMES BACK AND RULES HIS ANCESTRAL KINGDOM.

The auspicious Maitreya continued—The aforesaid words of Reverend Hari removed the fear of the gods. They then bowed down unto Him and went back to their respective regions. Then the Lord Sri Hari also ascended His career, the king of birds, Garura by name and He set out for the Madhuvana with the intention of manifesting Himself to His best of devotees, Dhruva. At that time Dhruva's mind was fast fixed unto the Reverend One by virtue of his single-minded meditation upon Him. Therefore he was beholding with his mental vision the bright form of the Reverend One in his heart. It was for such mental vision that although the Reverend One so presented Himself on his Garura before his eyes, Dhruva did not see him so present before him instantly. Having understood this, the lord withdrew His form from the mental vision of Dhruva.Perceiving such disappearance of the lord's form from his mind, Dhruva at once started to his feet

and opening his eyes he beheld the outwardly visible form of the lord which he had so long been viewing within himself. Seeing the Reverend One so externally manifested before his eyes, the flood—gate of Dhruva's rapture was opened. Thereupon the prince bent down his body and lay himself prostrate before Him by way of rendering unto Him reverential homage. He seemed to drink the Lord with his eyes, to kiss him with his mouth, and to embrace Him warmly with his arms. He wished so very much to sing the glory of the Lord, and the Reverend One understood his inward desire. Being but an infant of five years old that Dhruva was at that time, he knew not exactly how to chant hymn on the Lord. Thereupon having compassion on the prince who stood before Him with joined palms,—the lord touched Dhruva's two cheeks with the conch impregnated with the Vedas. On his cheek being touched by the conch, Dhruva comprehended the difference existing between the creature and the lord ; and he also understood the word which the lord had spoken to him. Then in a spirit of reverence and love, Dhruva began to eulogise Him. The wonderful glories of the lord Sri Hari were well known every where. Dhruva was tranquil in his mind through the performance of the yoga exercises and threfore he could very well hymn the lord, My dear Vidura ! Know thou that for so chanting glories of the lord, Dhruva was granted habitation in Dhruva-loka. (1—5)

The auspicious Dhruva spoke as follows :—

"I bow down unto Thee, O lord, who being the stay of eyes and the other organs as well as of all the faculties of cognition, hast entered into my mind and inspired me with consciousness. O lord ! Thou hast vivified the slumbering word in me and my arms, legs, ears, touch and the rest of my organs. Although the general notion is that Agni and the other deities hold in them the powers of the organs, speech etc ; yet Thou art verily their real

lord. Thine own illusory energy known as Maya is fraught with irresistible power. It is through the agency of this illusory will of Thine that Thou bringest into being an infinitude of matters and elements such as Mahat etc. Being stationed in those unreal attributes of Maya, namely the organ and the rest, Thou becomest their presiding deity. Just as fire although one in reality takes various different forms in various kinds of wood that it burns, similarly, although Thou art the One Absolute in reality, yet Thou assumest various forms in various substances. The real fact is that there is none in reality save Thyself who is endowed with the faculties of cognition. Just as a person looks on external nature, similarly seeking Thy refuge Brahma, being cognisant with the knowledge imparted by Thee, had beheld the frame of things. Therefore, Thy lotus-feet are the refuge even to those emancipated. O Thou friend of the distressed! How can that person, who is acquainted through all his life with the good deed done by Thee, ever forget Thy foot-stool? O Lord! Thou art the redeemer of all beings from births and deaths. The sense of those who like me worship Thee from motives of interest surely becomes deluded by Thine energy of illusion. O the pity of it! Worshipping the Kalpa-tree (the celestial tree of that name capable of granting all desired boons), the unfortunate creatures crave merely worthless worldly enjoyment for this carcass like body. Should the enjoyment of sense be deemed as happiness at all? and should this be asked of the Kalpa-tree? Such enjoyments may well be had even in hell. O Lord! The felicity that is felt by corporeal beings by virtue of meditating upon Thy lotus-feet or listening to the discourses of Thy votaries, surpasses even that which springs from a sight of Brahman in the self in whom are centred all happiness. Therefore, O Thou Infinite! My prayer is this: May I for the purpose of listening to themes touching on Thee, be associated with

those noble souls who cherish Thee with veneration for all ages. O Lord ! Simply for the association with such noble souls and without any striving for on my part, I am sure, I shall be able to cross over the terrible ocean of the world drinking the nectar of the discourses relating to Thee. (6—11).

"O lotus-navelled One ! The persons, who associate with those whose hearts pant for the purfume of thy lotus-feet, never attach any very much value for their dear corporeal frame as well as the things relating thereto, namely house, wealth, son, wife etc. O Thou that art Increate ! This Thy grand form comprises of beasts, mountains, reptiles, gods Daityas and human beings. The characteristics of Thy form is both existent and non-existent, which have for its causes Mahat and the other elements. I know only this much about Thy grand form. Besides this, Thou art said to have another Godly form and yet another form as *Brahman* which is beyond any description ; but I have no knowledge of these Thy forms."

O my dear Vidura ! Maitreya said, while Dhruva was so speaking of, due to the grace of the lord, he became acquainted with the characteristics of those two forms of the lord. Thereupon Dhruva began to hymn Him as follows taking His form identical with that of the Supreme Lord of the Universe—

Dhruva said, "I bow down unto that Supreme Lord who at the end of the *Kalpa*, with the help of the great serpent king *Ananta* by name, engulfed the entire universe in His womb and fell into the Yoga sleep ; who eyeing Himself lay down on the body of Ananta, and at that time from whose ocean like navel sprang up a golden lotus from the pericarp of which again originated the highly effulgent Brahma. O lord ! Thou art distinct from a *Jiva* (creature), inasmuch as Thou art ever free and a creature is attached to the world, Thou art perfectly pure and creatures are full of impurities, Thou art omniscient

and creatures are ignorant, Thou art the soul and creatures are inert bodies, Thou art ever unchangeable and creatures are always subject to changes, Thou art the Prime Person and creatures are descended gradually, Thou art possessed of wealth and creatures are without wealth, Thou art the lord of the three elementary qualities (Sattwa, Rajas and Tamas) whereas the creatures are subject to the three qualities. Then again, Thou ever beholdest intellect in the light of consciousness and presidest over sacrifices in the form of Vishnu, the sustainer of the universe. Therefore, that Thou art in every respect distinct from a Jiva is undoubtedly clear. He is indeed Brahma, the creator of the universe from whom do ever originate varities of learning having opposite tendencies and fraught with diverse kinds of power. He is without a second, there was none before Him ; He is eternal ; He is without any change, and He is joy incarnate. I take refuge also under Him. O Reverend One ! Thy form is supreme happiness. To persons that disinterestedly worship Thee, and look upon Thy lotus-feet as far more precious than kingdoms, yet O lord, like a cow suckling her ignorant and helpless calf and protecting it from ferocious animals, Thou sustainest such persons and protectest them from all dangers of the world, for Thou art ever intent on bringing about the welfare of all creatures." (12—17).

The auspicious Maitreya said :—When the intelligent Dhruva of high intellect had hymned the Reverend One as hereinabove stated, the Lord, who is ever overflowing with mercy for His devotees, became highly pleased and spoke unto Dhruva as follows—

"O thou the illustrious son of a kshatriya ! I understand the desire of thy heart. O thou of excellent vows ! Good will betide thee. I do confer on thee a region difficult to be attained. O gentle one ! That region is ever illumined and *Nirvana* (a stage of emancipation) is ever present there. A framework of astral bodies,

such as the planets etc., radiates over that region. No other person has ever attained this region before. This region will survive even those persons who might live to the end of a *kalpa* and no more, inasmuch as their duration of life is limited like unto the bulls ever circling round a pivot tied to (in order to restrain them from rushing on to the corn-fields near by). Dharma, Agni, Kasyapa, Indra and the *Saptarshis* (the seven Rishis known by that name), along with the other stars ever make rounds around this region. After thou shalt have ruled over and enjoyed the kingdom of thy father, thou shalt attain that region I am just spreaking of. Presently resigning unto thee the burden of ruling over the kingdom, thy father will undertake the vow of *Vanaprastha* and will repair to the forest. Then thou shalt reign over the kingdom for a period of thirtysix thousand of years. During this whole period none of thy senses shall experience any deterioration. Thy step-brother Uttama will go out on a hunting excursion and will be heard of no more. Thereupon his mother Suruchi being aggrieved for his loss and being engrossed with thoughts about him (her son) will search for him in forests, and while engaged in such search, she shall be taken in a forest-fire. (18—23).

"My dear Dhruva! I am fond of my form of sacrifice. If thou shalt worship me by performing sacrifices with plenty of *Dakshinas* (gifts) distributed to the Brahmanas, then thou shalt have all desires fulfilled and shalt at thy end remember me. Then thou shalt attain habitation in my region which is bowed down unto by all creatures and which is located even above the sphere attainable by sages. The best of yogins attain that region, wherefrom one hath not to turn back."

The auspicious Maitreya continued saying —O Vidura! Having thus conferred on Dhruva his own region, the Reverend One ascended Garura (His career) and departed

having so accomplished his desire by worshipping the Reverend One, Dhruva with a partly delighted heart returned to the palace of his father. Indeed Dhruva was a mere boy, but he had such a lofty resolution as would fulfil all desires of the heart.

At this stage the auspicious Vidura asked of Maitreya saying, 'O Brahman! The attainment of the supreme state of Hari is hard to be achieved by people with their hearts full of desires. Dhruva was not an insignificant person. He was conversant with the summum bonum of human life. Even after having attained the state of the Reverend One in a single birth, why did he not deem himself as fully crowned with success? As he had returned to the palace of his father with a partly delighted heart, certainly his expectations were not fully satisfied." (24.28).

Thereupon the illustrious Maitreya replied that having his heart pierced through by the shaft like hard words of his step-mother and having that remembrance all throughout, Dhruva did not ask for emancipation at the hands of the Reverend One; and having understood this folly he repented subsequently as will be evident from what Dhruva said in this connection.

The auspicious Dhruva said:—"Alas! How unfortunate am I? I had attained the shelter of the lotus-feet of the Reverend One by virtue of my worship for six months only; whereas Sunanda and the other such Rishis, who drew upwards their vital fluids, were able to attain that state as a result of mature samadhi consequent upon their performing hard yoga exercises and *tapasya* extending over many births. But yet I am unlucky, inasmuch as due to my sense of distinction I had a fall from lofty ideal. O the ill luck! O the ignorance! Even after reaching the lotus feet of the Reverend One, I had been stupid enough to pray for transitory vanities. I had attained a state even above the celestials. It is therefore perhaps

my good sense. Or else why should I have turned a deaf ear to the good advice of Narada ? I must be an impious wight, coming under the dominance of the divine energy of illusion, like people in dreams, I perceieved difference in creatures and looking upon my step-brother in the light of an enemy I felt myself aggrieved. The Reverend One, the soul of the universe, is very hard to be propitiated. Even having been able to propitiate that soul of the univierse through asceticism, what a vain prayer I have got granted by Him ? Just as treatment proves ineffectual in persons whose longevity is worn out, similarly I have got the grant of an object which defeat my desires. Unlucky wight that I am, I have asked for worldly objects of Him, the Reverend One, who was just granting me divine bliss. Alas ! Like a man of slender religious merit, I have asked for worldly prosperity of Him who was ready to confer on me His own delight. My prayer to Him has been just like a poor man asking of an Emperor for broken grains of rice mixed with husks." (29—35).

The auspicious Maitreya said :—The pious minded persons who like to feast like thee on the dust of Sri Hari's lotus-feet, would crave for nothing else than serving those feet of His. They consider themselves as having attained their due on coming by whatever is brought about by His dispensations. On hearing of the approach of his son (Dhruva), the king Uttanapada could not easily bring himself to believe it, just as people do not believe in the approach of a dead person. The king said, "Whence can any good thing come to me, who am impious and hard hearted ?" But having recollected the prophecy of the divine sage Narada, the king Uttanapada became instantly wrought up with an irresistible emotion. Being exceedingly pleased, as he was, the king presented the messenger of that good news with a precious chain. The king was very eager to see his son (Dhruva) at the earliest oppor-

highly furnished chariot yoked with excellent speedy steeds. The king was instantly surrounded by Brahmanas, members of the royal-family, elderly relations and friends. Being so surrounded by many such kins-folk and other followers, the king at once issued out of the city amidst tumultous uproar of sounds of conches, kettle-drums, pipes, and Vedic recitations by Brahmanas. The two queens, Suniti and Suruchi became well adorned with golden ornaments and valuable clothes, and in company with Uttama (the step-brother of Dhruva, the son of Suruchi) ascended another chariot and followed the king. (36—41).

On seeing Dhruva approaching the woodland, the king with his heart overflowing with affection hurriedly descended from his chariot and approached towards his son (Dhruva) on foot. On coming close to his son, the king became overwhelmed with joy and closed Dhruva in an warm embrace. At that time the king sighed again and over again. The king now embraced such a holy one whose worldly fetters have been removed by the touch of the lotus-feet of the Reverend One. Being overwhelmed with unbounded joy, the king repeatedly smelt (in token of blessings) his son's head, and with his tears of joy literally bathed his son. Having thus obtained the blessing of his father, Dhruva worshipped his sire's feet and bowed down his head unto his mother and the step-mother. Thereupon raising her son who was prostrate at her feet, Suruchi in words thrilling with emotion addressed Dhruva saying :—

"O my dear son ! Mayst thou live for ever."

All persons of their own accord bear a lovely behaviour to him with whom the Reverend Hari is pleased on account of his friendly (*Maitree*) and other qualities,—just like water flowing naturally towards a lower plane. (42—46).

Thereupon touching each other's person, the two

a tide of fraternal affection and highest felicity, shed an incessant flow of joyful tears. Ther eafter his own mother Suniti took up into her lap her son (Dhruva), who was dearer unto her than her own life. Having so fondled her son in her lap for a long time, she assuaged the grief that was so long established in her heart. She felt a rapture of joy on embracing her darling boy after such a long separation. Thereupon the paps of Suniti, that mother of an illustrious son, which had been so long washed with her tears, now incessantly discharged milk. At this stage, the people present there began to praise the queen Suniti saying, "It is by virtue of thy good fortune that thou hast got back thy son who will remove thy grief and fill thy heart with everlasting bliss. Nay, he will protect the earth. Thou for certain hadst worshipped the Reverend One who removes the sorrow of those humbling themselves before Him. By meditating upon Him, the yogins conquer even death which is hard to be conquered."

While the assembled people were so praising Dhruva the king Uttanapada placed him (Dhruva) and Uttama on an elephant and himself leading the way entered the city, and then the people fell to extolling him. (47—53).

At each gate-way of the city, there were placed plantain trunks with fruits and sprouts and also young areca-nut-tree. The main gate of the city was specially decorated with chains of flowers and flowery wreaths, emblazoned with figures of the Makara. There were vessels filled with water, together with burning lamps placed beside mango twigs, new clothes, flowers, garlands and hanging pearl-chains were placed in front of the palace. The palace was equipped throughout with walls, gates, and chambers; on account of the walls being garnished with gold, they always looked splendid like the tops of charming chariots. The court-yards, highways and the charming spacious roofs built over towering chambers were cleanly swept

and sprinkled over with sandal paste; and there were always kept ready fried paddy, *akshata*, flowers, fruits, rice and other articles required in worship. On seeing Dhruva approaching, the chaste women of the city felt greatly delighted, and having uttered words of hearty blessings, they began to shower white mustard seed, wheat, cards, *durva* grass, flowers and fruits. While hearing the melodious chanting of his glories by them, Dhruva entered his father's mansion, The king Uttanapada, out of the fulness of love towards his son Dhruva, set apart for him a splendid apartment decorated with costly gems; and Dhruva began to live there delightedly even as deities dwell in the celestial region. (54—60).

The mansion so particularly set apart for Dhruva to dwell in was highly furnished with milk-white bed on bed-steads made of ivory; golden furniture, costly cushions, and even broom-sticks made of golden sticks. There were jewelled lamps set on crystal and emerald walls illumined the chambers along with the ornaments gracing the arms of the fair damsels. The charming gardens and beautiful orchards around the mansion looked exceedingly lovely with excellent flower plants and fruit-trees that grow in celestial regions. On the trees and flowery bushes of plants there were singing pair of birds set pouring out melodious lays and black-bees sang their soothing humming. The tanks in the garden there had stairs of lapises. In the water of those tanks there were fully blossomed lotuses, *utpalas* (a kind of aquatic flower), lilies etc spreading their graces and aroma all around. There were also swans, karandavas ruddy geese and other beautiful aquatic birds sporting in the water of those tanks in the garden with their hearts content. Percieving himself and also hearing from others of the power of his son Dhruva as figured in the above things of celestial surrounding, the king Uttanapada greatly marvelled thereat. Thus time rolled by, and on seeing Dhruva attaining age of maturity, and finding him

acquiring love of the people, and also having perceived his endeavours in pleasing the subject, the king Uttanapada placed him on the throne to rule his kingdom. Therafter being in advanced age, the king then desisted himself from the pursuiut of worldly pleasures. Then after delibera tions with his counsellors as to the way in which he could acquire excellent merits, the king went into the forest having undertaken the vow of *Vanaprastha*. (61—67).

CHAPTER X.

DHRUVA'S ENCOUNTER WITH THE YAKSHAS.

The auspicious Maitreya again began saying :—O dear Vidura ! Having ascended the throne, Dhruva espoused Sisumara's daughter Bhrami by name. On queen Bhrami Dhruva begat two sons Kalpa and Vatsara by name. Besides Bhrami, the mighty hero Dhruva had another wife Ila by name who was a daughter of the wind-god (Baiyu). Dhruva begat on Ila a son and a daughter who was known as the paragon of her sex. Dhruva's step-brother Uttama did not marry. Once Uttama went to the forest on hunting excursion, and there he was slain by a powerful Yaksha. Suruchi, the mother of Uttama, also on having gone out in search of Uttama met with her death. On hearing that his brother Uttama had been slain by a Yaksha, Dhruva was wrought up with grief, anger and unforgiveness. Then he ascended a victorious chariot and set out in mighty wrath towards the region of Yakshas. On continually marching on towards the North, the king Dhruva arrived at a palace in a valley in the Himalaya mountain. The said valley was inhabited by the followers of Rudra and swarming with the Guhya-kas. Arriving near the said palace, the long armed hero

Dhruva blew his conch, the sound of which resounded on all quarters. On hearing so great a sound, the females of the Yakshas were seiged with great fright. (1—6)

The blow of the conch in the way that Dhruva did, was deemed as a challenge to the inhabitants of the place. On hearing the said sound of challenge, the mighty hosts of Yakshas rushed out of the city with upraised arms. Thereat the mighty warrior Dhruva simultaneously pierced each of them with three arrows. Having been so pierced with three sharp arrows into each of their foreheads, the Yakshas deemed themselves well resisted and extolled that act of archery of Dhruva. But as serpents do not brook being trampled under one's foot, similarly the Yakshas could not put up with that on set by Dhruva. Being very much angry each of the Yaksha aimed six arrows at a time on Dhruva. At this stage the Yaksha soldiers were reinforced and they numbered thirteen Ayutas. They were fired with mighty wrath and began to shower so to say on Dhruva his charioteer and the chariot itself, numerous bludgeons *nistringshas*, *bhushandis* (so named weapons used at battles in ancient times) and such other feathered shafts and weapons. Thereupon Dhruva with his charioteers was so very much covered on all sides by the incessant shower of arms that he looked then like a mountain under a heavy down pour of rains, and he could not be visible through the enveloping shower of weapons on all sides by the Yakshas. (7—13).

At that time the *Siddhas* were witnessing from the sky the said encounter of Dhruva with the Yakshas. On finding Dhruva so covered under the heavy shower of different weapons hurled by the yakshas, the Siddhas uttered repeated exclamations of Oh! and Alas! and they said, "This sun of the human heroes (meaning Dhruva) has been verily engulfed in the sea of yaksha soldiers and perhaps he is undone." At the same time the Yakshas from all sides began to shout the shout of

joy saying 'We have won the battle! We have defeated the enemy! and so on." But lo! Dhruva's chariot was fouud to be rising up in view, like unto the sun emerging out of mist and rising up on the horizon. There upon stretching his terrible bow and causing grief in the hearts of his enemy forces, Dhruva showered numerous arrows in quick succession and thereby crushed the weapons hurled on him by his enemies, just as the wind scatters and drives floating clouds. Like the thunderbolt piercing into the hills, the sharp arrows discharged from the bow of powerful Dhruva, entered in to the bodies of the yakshas after cleaving the armoured chain wore round their bodies. On account of the yaksha soldiers' bodies being cut to pieces by the sharp edged swarm of arrows discharged incessantly by Dhruva ! The field of battle was covered with heads adorned with ear-rings the thighs resembling golden palm-trees, arms decked with golden bracelets, and also with costly chains, *keyuras* (a kind of ornament), crowns, turbans etc and thus the battle field presented a spectacular sight. (14—19)

Thus the main body of Yaksha and Rakshasa army was so destroyed with the terrible arrows of Dhruva ; and the rest of the soldiers of the enemy forces were sorely wounded, and they took to their heels, like an elephant flying fast on being riven by a lion. When not a single foe was seen in the vast field of battle, Dhruva was eager to enter into and behold the city of Aloka (the city inhabited by Yakshas and Rakshasas was named Aloka). But, thinking that the Yakshas possessing powers of illusion might do him harm, Dhruva did not enter into the abode of the enemies. He spoke to his charioteer, "O Charioteer ! People cannot read the intents of those possessing powers of illusion." Then he apprehended within himself. "Will the enemies make another fresh attack ? Just while he was so apprehending in his mind, he heard a loud tumultous report like the roaring of the deep, and

instantly all sides were covered with dust raised by whirl wind. Immediately clouds enveloped the sky filling all quarters with darkness. In the clouds lightning flashed frequently followed by repeated roaring of thunder. (20—25).

O Vidura ! Thereafter various ominous spectacles were found. There rained blood, phlegm, pus, excreta, fat and many a headless trunk began to roam around. Suddenly there appeared a lofty mountain, and crags, maces, bludgeons clubs and various other weapons were showered on the field of battle. Thereafter, hissing with the terrific energy of thunder there appeared innumerable snakes emitting fire from their wrathful eyes. After this there appeared lions, tigers, elephants and such other beasts in herds rushed about vehemently on all directions. At that time the sea was suddenly wrought up with heaving billows that wore a dreadful spectacle and with its overflowing waters it threatened engulfing its shore. Various other sights and sounds presented themselves betokening the dissolution of the universe. Having resort to their Asura energy of illusion, the Yakshas and Rakshasas then created various kinds of disturbances with a view to frighten their enemy. When the Yakshas had directed such irresistible illusive displays against Dhruva, the sages knowing it through their subtle knowledge, arrived before the hero and invoking blessings of the Reverend One unto him, they addressed Dhruva saying "O illustrious son of king Uttanapada ! May that holder of the celebrated bow named Saranga the lord Sri Hari—who removes the distress of His devotees, bring about your welfare. By merely hearing the very name of the Reverend One, a person can escape from the jaws of death." (26—30).

CHAPTER XI.

INSTRUCTION OF MANU TO DHRUVA TO DESIST FROM THE DESTRUCTION OF THE YAKSHAS.

The illustrious Maitreya said: When the sages had so spoken, Dhruva, listening to their words and sipping water in *achamana,* set the Narayana arrow on his bow. No sooner the said arrow was discharged from Dhruva's bow, than all the illusory actions performed by the Guhyakas fell off, just as on the rising of the sun of intellect the influence of the senses such as anger etc fall off. From the said Narayana arrow was created numerous other arrows that coursed through the enemies emitting sounds resembling those caused by flocks of peacocks entering a forest uttering their particular shrill cries. O Vidura! The numerous shafts arising out of the said Narayana weapon were beautiful in shape and had shining splendour. The heads of the arrows were plated in gold and the tails thereof were furnished with feathers resembling those of swans. On being assailed by those arrows, the Yakshas experienced great plight. In consequence of being so sore stricken the Yakshas grew exceedingly wroth. Thereupon, just as serpents rush on towards Garura with upraised hoods, so the Yakshas rushed towards Dhruva upraising their respective weapons. On seeing the Yakshas so rushing forward towards him, Dhruva showered volleys of sharp arrows towards them, as a result whereof the arms, legs, thighs and abdomens etc of the enemies were cut. The Yakshas so dying from Dhruva's arrows attained that region after death, to which the Maharshis drawing up their vital fluid (*urdharetas*) repair after passing through the solar region. (1—5).

On seeing so many innocent Guhyakas thus slain by

bent upon destroying the others also, Manu, the grandfather of Dhruva became actuated by compassion towards them. Thereupon, Swayambhuva Manu presented himself in company with many Maharshis before Dhruva and addressed the latter as follows—"My child! Do not indulge in anger. The sense of anger (*krodha*) is one of the great iniquities and it represents the gate of hell itself. Just see how under the influence of anger you have slain so many unoffending Yakshas. The killing of the innocent in which you have now been engaged is verily censured by the pious people and such acts are unwortly of our race. Indeed you are very affectionate to your brother, who has been slain by one of the Yakshas, and in consequence you are burning in grief. But certainly all of the Yakshas did not kill your brother; one of them has done it. How, therefore, for the transgression of one, you have been slaying so many of them who are innocent? Taking this visible body to be constituting one's real self, those with the mentality of a brute indulge in destroying one another. But that is not the way of the pious devoted to Hrishikesa. So that, even if the Yakshas had been in fault, yet they should not have been killed. O child! Taking every creature as identical with self and as manifestations of the supreme soul, and adoring the Reverend Hari with that view in your mind, you have attained the state of Hari which is hard to be achieved. We know you to be dwelling in the bosom of Hari, and his devotees esteem you as the foremost of the righteous persons. How then being such an object of high estimation to the pious ones and also having undertaken the vow of the virtuous, you could bring yourself to be engaged in such an odious act? (6—12).

"A righteous person should observe forbearance towards the pious people, administer mercy to the weak, amity with equals and an even regard for all creatures,

propitiated by the performance of the aforesaid pious acts.. On the Reverend One being pleased, a person is deemed to have attained the summum bonum of his life. Then that purusha becomes free from the attributes of Prakriti. On being rid of his *linga* body the purusha then attains the state of *Brahman,* the embodiment of beatitude. If you will just thoroughly discuss on the knowledge of the self or soul you will then understand that you have no brother and niether has he been killed by any one. The five fundamental elements (*Panchabhutas*) when compounded constitute the body of a creature and thus bodies of males and females come into being. This saying is verily famous The intercourse of males and females produces other male and female beings of the universe. In this process, and due to the combination of the qualities through the divine illusive energy of the supreme spirit, the creation, preservation and destruction are brought about in the universe. Just as iron moves about on being attracted by load stone, similarly due to the energy of cosmic evolution of the primal Male Being, this universe consisting of manifested and unmanifested objects goes on working, as if automatically. Owing to the attributes of the Reverend One undergoing changes or modification on account of the influence of Time (kala) the creative energy of the lord becomes divided ; and thus it is that gradual evolution in creation follows. When due to the influence of Time the creative energy of the lord becomes modified, then although intrinsically without any action the Lord performs action and though not a destroyer, He performs the part of a destroyer. The energy of the Reverend One as manifested in the influence and action of Time is beyond comprehension and description ; and as such nothing can be precisely, ascertained in this connection. (13—18).

It is the Lord (*Iswara*) Himself who generates offspring through sires. He is again the Destroyer. That is to say, He is the creator and destroyer. He is the sole dispenser,

He is the sole cause. But He Himself is without a beginning and is eternal. He is all powerful. He has none that is near and none that is distant. He has the form of death. He enters every creature in an even way. Creatures are under the sway of their respective acts. Just as the particles of dust follow the course of the wind that drives them, similarly the creatures being under the sway of their respective acts follow the Lord. The Lord Himself exists in Himself and is perfectly whole. Therefore He is neither subject to any increase nor any decrease. But according to the merits or demerits of their respective acts, the Lord ordains the length or shortness of the creatures' duration of life. O my child! That the Lord is as stated above, is admitted by all. The difference of opinion that exists in matters relating to God consists of minor aspects only. Some people style Him as Act, some as nature, some as Time, some as Destiny and some others style Him as Desire. He is indescribable, and therefore indefinite. He is the source of *Mahat* and other forces, which proves his existence, and thus far may be said of Him. Just consider how any one can ascertain His intentions. He being so high as beyond the comprehension of all. As such how can He be known in His entirety. O my child! Those followers of Kuvera are not the destroyer of your brother. Only the Lord Himself is the sole cause of creation and destruction of creatures. Save him, none else can effect those two. But even though He is the sole cause of creation and destruction of the universe, yet for that He has no consciousness of being the agent thereof. He is neither implicated in acts nor in attributes (19—25).

The Lord in this way brings about the creation, preservation and destruction of all creatures through His own energy of illusion, and as such how it would be possible for Him to be conscious of being agency ? He manifests the creatures (*Bhutas*), He is their Supreme Lord and their soul. He is Death to those who are not devoted,

whereas to the devotees He is Immortality. My child! The Lord is the stay of the universe. Like bulls having cords fastened through their nostrils to be controlled by even the Prajapatis of the Universe are under His control and make offerings unto Him. O my child! With your heart riven by the words of your step-mother, and at an early age of five only you renounced your mother and went to the forest. At that time by worshipping whom you have acquired a region over the head of the three worlds, do you even now looking into yourself set about seeking Him—who is devoid of attributes, who is without destruction and who is without a second. My child! He is ever present in the mind of one whose heart is free from discord and He is ever identical with freedom. It is owing to our faulty sense of difference that we perceive the unreal universe to be identified with him who is real. He represents the innermost soul of every being. He is all powerful and all bliss. By virtue of unflinching devotion unto Him you will in time be capable of snapping the hard fetters of the vain sense of individuality consisting of ideas as embodied in terms like "I", "mine" etc. O my child! Do you control your anger, and good will betide you. Just as people get rid of their maladies by using medicine, so by constantly hearing on divine discourses you will be able to do away with the influence of the evil sense standing against your welfare. (26—31).

Anger is a powerful enemy fraught with immense mischief. People becomes afraid of him, who suffers himself from being overcome by anger. He who seeks his own welfare, should on no account be subject to anger. My child! Kuvera, the lord of wealth is the brother of the mighty lord of mountains. Taking them as slayers of your brothers, you being wrought up with wrath have already killed innumerable Yakshas, and have thus slighted the lord of wealth. Tremendously terrible is the energy of the mighty. Do you at once propitiate the lord of wealth

with salutation and fair speech, before his anger touches our family line."

Having advised his grandson Dhruva as narrated above, Swayambhuva Manu having received the homage of his grandson set out for his region in company with the sages. (32—35).

CHAPER XII.

DHRUVA REPAIRS TO THE REGION OF HARI.

The auspicious Maitreya addressed Vidura saying : My child ! On hearing that Dhruva having been instructed by his grand-father (Manu) had given up his wrath and desisted from the killing of the Yakshas,—Kuvera, the lord of riches, being hymned by *Charanas*, Yakshas and *Kinnaras* and in their company, arrived at the field of battle. Having arrived there, Kuvera saw Dhruva standing before him with joined palms. Thereupon the reverend lord of riches addressed Dhruva saying, 'O thou sinless kshatriya prince ! I am well pleased with thee, inasmuch as on the good advice of thy illustrious grandfather, thou hast given up thy feeling of enmity with us, a feeling very hard to be renounced. Thou hast not slain the Yakshas who have been killed in the encounter ; they have been destroyed by *Kala*, the eternal destroyer of creatures, and creator too. It is due to ignorance that a person, like unreal things and perceptions of one in dream comes by the wrong notions as embodied in ideas such as "I" and "Mine" etc. In consequence of the aforesaid wrong notions, creatures centre their interest in their bodies and become fettered to the transitory world and its miseries. O Dhruva ! Do thou now repair to thy city. May good betide thee. On reaching thy city, mayst thou be entirely

by which thou shalt attain emancipation. The form of the Reverend One comprehends all beings (Bhutas) and at times, on his desire. He becomes aloof from Maya· Now, if there is any desire in thy heart, do thou ask without any hesitation the desired boon from me. Thou verily deservest a boon, for we have heard that thy place is close by the feet of the lotus-navelled one." (1—7).

The auspicious Maitreya said :—My dear Vidura! Kuvera, the lord of riches, repeatedly asked Dhruva to ask for a desired boon from him. On being so desired repeatedly, the highly intelligent Dhruva, a great votary of the Reverend One, at last prayed for saying, "May I be granted this boon that I shall ever have constant rememberance of the lord Sri Hari; inasmuch as remembrance of Hari enables one to cross easily the vast ocean of the world." On hearing this prayer of Dhruva, Kuvera became much pleased. He at once bestowed on Dhruva the desired boon, and he vanished in his very sight. There after Dhruva also came back to his own city. Returning to his own city Dhruva ruled the kingdom for sometime Then he worshipped the Lord of sacrifice by performing various sacrifices with plenty of dakshinas. The Reverend Vishnu is the bestower of fruits of *Dravya yajna* (sacrifices performed with various *dravyas* ie, articles), *kriya yajna* (sacrifices performed through *kriyas* i.e., rituals), and *Daiva yajna* (sacrifices performed through propitiating the deities). The Reverend One Himself is the bestower of fruits of all acts. The mighty minded Dhruva did not only worship the Reverend One through performance of various sacrifices. He also was firmly devoted to Him who is without any attribute and whom he viewed as the soul of all being and as being dwelling in the innermost recess of his own heart also. Being in possession of a noble character and being ever engaged in contemplating

righteousness alone. His subjects loved him as their father. Thus he enjoyed the virtues of his religious merits being engaged in acts of pleasure, and he also destroyed all impurities of the mind by performing various sacrifices. In this way he ruled the kingdom for thirty six thousand years. (8—13).

Having thus ruled over in three aspects of rule for many years with his senses fully subdued, Dhruva made over his kingdom to his son. Then he perceived this world to be unreal and based on ignorance, just like a city of Gandharvas dreamt in a dream, the perception being conceived through the soul enshrouded by ignorance influenced by illusive power of the Reverend One. With this perception in his mind and looking upon this body, sons, wife, friends, influence, an overflowing coffer, the inner apartment, charming pleasure-grounds and the terrestrial round bounded by oceans,—all these as forged by the influence of illusion and as such unstable, Dhruva proceeded towards *Vadrikasrama* (an *asrama* or hermitage of that name on the Himalaya mountains) to carry on austerities during the rest of the days of his life. On arriving at Badarikasrama, Dhruva began to practise the prescribed eight exercises on yoga, He took his bath in the holy water of the Ganges and became purified in sense, Then he set about subduing his senses (indriyas) by restraining his outward organs as well as the inner faculties and practised *Pranayama* (regulation of respiration) duly with a view to collect his distractions from worldly objects. So long he meditated in his mind the gross grand form of the Reverend One. But due to protracted concentration centering his mind on the cosmic form of the Reverend One, Dhruva at length got rid of the sense of difference between the meditator and the object of meditation. Thus having no sense of distinction in his mind, he dived deeper and deeper in meditation and ultimately into *Samadhi* (trance). Thus his contemplation on the cosmic form

of the Reverend One came to an end. In this way Dhruva acquired gradually the more devotion towards the lord Sri Hari. Incessant flow of tears trickled down his two eyes. His body was washed with the incessant flow of tears. From excess of bliss in his mind he was exceedingly delighted and his heart was filled up with indescribable felicity. He renounced the sense of individuality in his own person. Therefore he had no longer any conscious perception of his separate self. After some time Dhruva saw a splendid chariot descending down from the heavens. The celestial chariot had so much splendour that while descending down from above it illumined all sides like the full moon on the firmament. (14—19).

In that car Dhruva saw two of the foremost of Deities. Both of them had deep blue complexion, bore four arms, looked full of youth and was clad in elegant attire of yellow colour. Both of them were adorned with shining diadems, *Angadas*, ear rings, and other costly ornaments and they were in standing posture with maces in their hands. Taking them to be retainers of the Reverend One, Dhruva immediately stood up. And taking them to be the foremost of the courtiers of Madhusudana (a name of lord Sri Hari), Dhruva bowed down unto them with folded hands, reciting the names of the Reverend One. Due to hurry, however,—he forgot to duly worship them. The two foremost of the courtiers of the Reverend One, who thus presented themselves in the car, were named Nanda and Sunanda, and they were much beloved of Hari. On arriving before Dhruva, they found that the heart of Dhruva was entirely devoted to the lotus feet of the lord Sri Krishna. By way of according due reception unto them, Dhruva stood before them with joined palms and bowed head. On seeing Dhruva showing such reverence, they were highly pleased and coming forward they addressed him saying :—

"O king ! May unending good betide thee, inasmuch as

thou shalt attain the region of Reverend Vishnu even in thy present human form. Do thou now attentively listen to our words. We are the followers of the Reverend One, the redeemer of the entire universe and the weilder of sranga-bow, whom thou propitiated with meditation when thou wert a mere boy of five years. We have been bound hither way for taking thee to the lotus feet of the Reverend One. O king! Thou hast attained the region of Vishnu which is rarely to be attained. That covetted region is incapable of being obtained even by the auspicious *saptarshis* (the illustrious seven Rishis going by that name) and only capable of being beheld by them. Round this region the Sun, the Moon, the planets, the stars and the other astral bodies perform their rounds in highest reverence. Let us take thee to reside there. (20—25).

"O thou ornament of thy line! Neither any one of thy fore-fathers nor any one else has ever been able to acquire this state of Vishnu. Do thou dwell in that best of all regions and bowed down unto by the whole Universe. This surpassingly splendid chariot has been despatched here by the Reverend One for taking thee. It behoveth thee now to ascend this car in thy present human form."

The auspicious Maitreya said,—O Vidura! On hearing the melodious utterances of those followers of the Lord of Vaikuntha, Dhruva, the beloved of Hari, took his bath and having performed his daily religious duties, humbly bowed down unto the ascetics and begged for their blessing. Thereafter having performed rounds about the car and worshipping it duly, he paid due reverence unto those followers of the Reverend One. Then he felt a desire to ascend the car, and he instantly assumed an effulgent form and golden complexion. At that time *Dunduvi* (kettle drums), and such other celestial musics were played. Best of Gandharvas began eulogistic songs

and flowers were showered down from the celestial region. Thereupon, as he was led by the car through the celestial regions, suddenly he remembered his mother Suniti and he bethought within himself "My mother is very unfortunate. Where is she now ? How can I ascend the unattainable region of Vishnu without her ?" (26—31).

Knowing the thoughts that were then in him, those followers of Vishnu showed him that his illustrious mother was going ahead of him in another car. While coursing through the aerial region with delighted heart he saw the planets. He was eulogised on the way by sky-ranging celestials who were showering blossoms upon him. Then he coursed through on that car leaving behind him Triloki and saptarshis, and at last he arrived at the eternal region of Vishnu. That region of Vishnu is always illumined by its own splendour and by its splendour even the neighbouring regions down it are kept ever illumined. Those who are cruel to other creatures cannot go to that region of Vishnu. Only pious persons ever bent upon welfare of all beings can go to that region. It is only those who are quiet, who see no distinction, who are pure in every respect, who contribute to the pleasure of all creatures and to whom Reverend Vishnu is the dearest friend, can attain to the region of the Reverend One. Having thus arrived at the region of Vishnu, Dhruva, the son of king Uttanpada, unflinchingly devoted unto Vishnu, shone there like a flawless jewel on the crest of the three worlds. (32—37).

Luminous spheres incessantly wheel round the region of Vishnu as attained by Dhruva; these spheres wheel round the region like unto a herd of cows circling round a pivot—like post. On the other side of the chronicle, witnessing the uncommon merit of Dhruva, the divine sage Narada while singing in his Vina (the stringed musical instrument of that name) the praises of the Reverend One, also sang three slokas describing the un-

sullied merit of Dhruva in the sacrifice of the Prachetas. The meanings of those three slokas are as follows :—"O the potency of the austerities of Dhruva, the son of the chaste lady Suniti ! It seems to me that even illustrious Brahmanas, engaged in the study of the Vedas and cognisant of the merit of righteousness touching directly on the Reverend One can not attain such might as that of Dhruva. With his heart pierced through by the wordy arrows of his step-mother while he was merely a stripling of five years only, Dhruva left his father's palace for the forest and with broken heart and despondent mind he propitiated the Reverend One who is very hard to be propitiated. In consideration of the religious power acquired by Dhruva, me seems the other devotees of Hari have been excelled. Can any other kshatriya in this earth even in great many years of religious course entertain the hope of attaining that excellent state of Vishnu which Dhruva has obtained ? He became engaged in *tapasya* when he was a mere boy of five or six years, and in a short time he pleased the Reverend One and through His grace obtained refuge under His lotus feet. (38—42).

The auspicious Maitreya said :—My dear Vidura ! I have thus related unto thee all about what thou hadst enquired of me. The holy narration on Dhruva is regarded with high esteem by the pious people. The recitation and hearing of this holy narration bring fame, longevity and affluence, and it is also highly sacred, destroys sin and is even like a highly beneficial religious rite. This brings one to the heaven and the region conferred on Dhruva (Dhruva-loka) by the Reverend One, and as such it is highly praiseworthy. The person who in a reverential spirit of mind listens to the story of Dhruva attains devotion unto the Reverend One and becomes free from worldly miseries. If a person intends to acquire greatness, then he should listen to the story of Dhruva and thereby his desire becomes fulfilled. By hearing this story a person

acquires excellent character. By reverentially listening to this story, he that desires energy gets it ; and he who desires intelligence obtains intellectual power. With a pure mind and in the assembly of Brahmanas, a person should celebrate the holy memary of the righteous Dhruva in morning and in evening. A person should particularly recite this sacred story on the full-moon and new-moon day, on the twelveth day of the moon, during the influence of the star named Sravana, during the confluence of three *tithis* (*Trahasparsha* ; a day in the cours of which practically three *tithis* touch), *Vyatipata*-day, *Sankranti*-day (the last day of a month is called the Sankranti day) and on Sundays. One should also recite it with a desireless heart unto the persons entertaining veneration for Lord Sri Hari. Thereby the soul will be pleased in the self and the life's aim will be realised. The gods are graciously disposed towards that kind hearted friend of the distressed who compassionately imparts the ambrosial knowledge of the path to attain the Reverend One to one who is ignorant thereof. O Vidura ! I have thus recited unto thee the sacred story of the godly-minded Dhruva. He is of celebrated and unreproved acts. Even in his infancy he sought refuge under the lotus feet of the Reverend One throwing aside his toys and renouncing the much covetted lap of his mother in a palace. (43 –51).

CHAPTER XIII.

THE DESCRIPTION OF VENA'S FATHER ANGA.

The auspicious Suta said—The illustrious Maitreya narrated the sacred story of Dhruva's ascension to the region of Vaikuntha. On hearing this sacred narration, Vidura had his reverence for the Reverend Adhokshaja deepened, He again asked of the auspicious sage as follows—

Vidura said—"O thou of excellent vows ! Thou hast just said that the divine sage Narada had sung three slokas touching on the merits of the illustrious Dhruva, in the great sacrifice of the Prachetas. Now, who those Prachetas are ! In which race they sprung ? Where did they perform the said sacrifice ? O thou illustrious sage ! I know the divine sage Narada as a great votary of the Reverend One. It is Narada who expounded the way of ministering unto the lord Sri Hari and also the efficacy of religious rites. I have already heard from thee that the pious Prachetas were engaged in worshipping Vishnu, the Reverend lord of sacrifice, in the great sacrifice undertaken by them. At that time the divine sage Narada had in modest words sang the glories of the Reverend lord Sri Hari. O thou mighty sage ! I am anxious to hear what Narada had sung there by way of expounding themes relating to the Reverend One. Do thou be pleased to tell me all about these in detail." (1—5).

The auspicious Maitreya then said—The son of Dhruva was Utkala by name. On his father, Dhruva, having repaired to the forest, he did not desire either the throne or the kingdom of the whole earth including the seas. Ever since he was born, he was self possessed, renounced company and was even-eyed. He regarded his self as pervaded through all creatures and the soul of all creatures to have been centered in him. His soul was calm and was unified with the world-knowledge. He burnt up all desires of his heart in the fire of Yoga that he practised ceaselessly. Thus regarding the soul as the supreme spirit he had unflinching concentration on nothing else but the all pervading and blissful soul. In such state of his mind he was regarded by the boys as one inert or deaf, or blind, or insane, or dumb. Really speaking his sense was not like that of any of these and he was rather omni-scient. He remained inert and passive resembling a fire of which brightness has been dimmed. Therefore considering Utkala

as inert or insane, the elders of the family and the councillors had discussion in the matter and as a result thereof they set up Bhrami's son (by Dhruva) Vatsara as their sovereign to rule the earth. Vatsara was younger to Utkala. (6—11).

Thereafter Vatsara espoused the hand of a beautiful damsel Subithi by name. That fair damsel bore him six children. These six children of Vatsara were named as Pusparna, Tigmaketu, Eya, Urja, Vasu and Jaya. Of these six, Pusparna had two wives vig. Probha and Dosha. Probha gave birth to three sons named as Prata, Madhyandin and Sayanha. Dosha also bore there sons Prodosha, Nisitha and Vyusta by name. Vyusta married Puskarini. He begat a son Sarvateza by name, who was, however, named thereafter as Chakshu. This Chakshu begat on his wife Akuti a son Manu by name. Manu espoused the hand of a damsel Nadala by name. Manu begat on Nadala twelve (Eleven ?) sons of great purity. These twelve sons of Manu were named as Puru, Kritsna, Rita, Dyuman, Satyavan, Dhritavrata, Agnistoma, Atiratra, Pradyumna, Sivi and Unmuka. The last named Unmuka had six excellent sons who were named as Anga, Sumana, Svati, Kratu, Angira, and Gaya. (12—17).

Anga espoused the hand of Sunitha. Anga begat on Sunitha a son of fiery temper Vena by name. The misdemeaner of Vena made his father, the royal sage Anga, to go out of his palace in disgust. O Vidura ! The ascetics whose utterance of curse were tremendous like Vajra (the celebrated weapon of Indra, the king of celestials), were verily enraged and imprecated a dreadful curse on Vena in cousequence of which he died. On the death of Vena, the Earth was without a ruler and was oppressed by robbers. Thereupon, those ascetics worked the right hand of Vena to raise sons unto him. As a result of the ascetics so working the right hand of the king Vena, there was born

the primaeval king Prithu, who bore portion of the Reverend Narayana.

At this stage of the narration, the auspicious Vidura asked —"The magnanimous king Anga was endowed with a noble character, was possessed of piety and devoted to Brahmanas. How then did he come to beget a son whose misconduct caused him to leave his palace in disgust? Vena himself also ruled the earth as a king. For what transgression then did the ascetics imprecate *Brahmadanda* (a terrible curse from Brahmanas) on to king Vena? Even if a king be iniquitous, his subjects should not disregard him, for a king holds in him the energy of Lokapalas. Therefore, O Brahman, do thou describe unto me in detail the character of king Vena, the son of Sunitha. Cherishing reverence for thee, I wish to listen to the narration reverentially. Thou art the foremost of those cognisant of the highest knowledges and nothing is unknown to thee. Do thou be pleased to relate the above at length. (18—24),

The auspicious Maitreya said :—O Vidura, listen to me. The royal sage Anga celebrated a horse sacrifice. But in that sacrifice, although the priests conversant with Vedic rites invoked the deities they did not present themselves at the said sacrifice. Being astonished at this incident the priests addressed the sacrificer saying, "O king! The deities refuse to accept the offerings made at this sacrifice. O king! The articles offered in this sacrifice have no imperfections and thou hast procured them in a reverential spirit. Nor the sacrificial mantras uttered by the vow observing priests are devoid of their real energy. We do not perceive even the least disregard shown in any way towards the deities, which defect might constitute the reason for the deities to refuse to accept their respective shares in the sacrifice. Why then the deities are not presenting themselves at the sacrifice to accept their respective shares? O king! The deities

ought to be witnesses to the sacrifice. So, everything is going to be useless for their absence.

Then, the auspicious Maitreya said :—On hearing those words of the Ritwikas, king Anga, the sacrificer, became exceedingly disappointed. Therefore, although in accordance with the usual practice of the sacrifice the king was under the vow of silence, with permission of the Brahmanas he spoke saying :—"O Sadasyas ! Although duly invoked, why the deities are not presenting themselves here and why are they not drinking the *Soma* juice offered to them ? What transgression am I to-day guilty of ?" (25—30).

Thereat the Sadasyas replied :—"O thou foremost of men, thou hast committed no sin in this life. Even the very small amount of sin which thou might have committed in this life, should have been washed clean of on account of the expatiatory rites thou hast performed in this sacrifice. But thou didst commit an iniquity in thy former life for which thou hast no offspring having good qualities. May good betide thee. O king, do thou so strive after as thou mayest have an excellent son. When thou shalt have an excellent son, then the deities would present themselves at thy sacrifice and partake of the sacrificial offerings. The partakers of the sacrifice bestow a son on the sacrificer who performs a sacrifice with the desire of having a son. If thou directest thy devotions unto the lord Sri Hari who presides over sacrifices, the other deities will also come along with him and appropriate their respective shares. Lord Sri Hari grants the desires of his devotees, and he confers the fruits desired by his devotees."

Having thus advised the king in order that he might have offspring, the Sadasyas and Ritwikas offered oblations unto Vishnu, who resides in the hearts of all creatures in the form of sacrifice. Thereupon, from the sacrificial fire there arose a deity. The said deity was

clad in a spotless raiment, a golden chain hung down from his neck and he was holding in a golden vessel success-conferring *payasa* (rice cooked in milk and sweets). (31—36).

The Brahmanas present desired the king to accept the said *payasa* and the king also reverentially took it with his joined hands. The king at first smelt it and then with delighted heart he handed it over to his wife. The queen was childless. The *payasa* was capable of producing offspring. So, due to eating of the *payasa* and through the instrumentality of her husband, the queen conceived and in due course of time brought forth a son. The queen Sunitha was the daughter of Mrityu who was born from a portion of unrighteousness. The son of queen Sunitha took after his grand sire (Mrityu) and in consequence he also grew unrighteous. The son of the king was named Vena. That unrighteous prince ranged about the woods with his bow and arrows like a hunter and killed the defenceless deers. The subject of the king was so much oppressed by the cruel prince Vena that when they saw him approaching they used to cry out saying,—'Ah! Vena is approaching. The prince, the monster of cruelty and hard-hearted wight that he was, used to fiercely slaughter his juvenile playmates like beasts at the sporting ground. (37—41).

Seeing such cruel nature of his son, the king took every means of chastisement to bring him round. But finding such correcting efforts unavailing, the king became subject to despondency. Those that are without issue, worship the gods for having unbearable misery consequent upon having bad offspring, But wise persons regard a son to be a son in name and in reality forms the bonds of infatuation forged for the soul. Because from such a son proceeds infamy begot of iniquities, who becomes the cause of great unrighteousness to people, who spreads dissensions among all, who brings endless troubles and who renders the

household a scene of misery. Nevertheless an evil son may be preferred to one that is good inasmuch as the loss of a good son becomes a cause of grief. And also an evil son renders domestic life miserable and in consequence arouses aversion or dispassion to such a life in the mind of his sire. The king Anga being so subjected to dejection in consequnce of his evil minded son Vena, that one night while sleeping with his queen (Sunitha) suddenly he awoke and forsaking his sleeping wife, he sallied out of his splendid palace. No body knew when or whither the king took his departure. On coming to learn that their king had left his palace and abdicated the throne in consequence of his having been felt free from all worldly attachments, the subjects in general, the courtiers, the priests and the friends of the king became overwhelmed with grief and they began to search out for him, just as yogins having false notion would search after elsewhere for the lord or the supreme soul actually residing in the recess of their hearts. But being unable to discover the whereabouts of their king, the people came back to the capital with dejected hearts, and bowing down unto the sages with tears in their eyes, they imparted to them the news of their failure in finding out their master. (42—49)

CHAPTER XIV

VENA'S ASCENSION ON THE THRONE AND DEATH

The aupicious Maitreya said :—O Vidura ! The king Anga having left the palace and repaired to the forest, Bhrigu and the other sages who are ever intent on the welfare of the world seriously thought over the matter, They considered that just as the sheep and the like other domestic beasts without their protector may be killed by Jackals and Wolves, similarly without a king's protection the people may be subject to destruction by bands

of bandits. Having arrived at such a decision those Brahmanas versed in the Vedas called upon the queen Sunitha, the mother of a hero, and they proposed to her to invest prince Vena then with regal powers. Although so investing Vena with regal powers was against the will of the people,—yet the Brahmanas did so in view of the above consideration. On hearing that the hard-hearted Vena had ascended the throne, the thieves and robbers disappeared just as rats hide themselves in holes being frightened with the appearance of snakes. But having ascended the throne, the king Vena being invested with the eight powers of the Lokapalas, gradually became exceedingly haughty and wighty and he disregarded even persons of distinguished pious worth. Being blinded by pride of wealth and elated with the possession of immense powers he went about in his car like the best of an elephant unchecked by the hook. Due to his continuous and tremendous tour the heaven and earth trembled. Everywhere he interrupted the course of righteousness and then he proclaimed with the beat of kettledrums warning the righteous ones as follows—"O ye twice born ones ' Ye must not perform any sacrifice, or make gifts, or offer any oblations into the fire." (1—6).

Seeing such a conduct of the impious Vena, the ascetics apprehended that a great disaster was impending on the people. They said,—"Just as the ants residing upon a piece of wood burning on both ends are threatened with danger from both sides, similarly a mighty great peril threatens the people both from the robbers and the king. It was from the apprehension of fear of the kingdom arising out from the want of a king that we then invested Vena with regal powers, but he now proved himself so unworthy of our such pious consideration. Now it appears that from that very person proceeds a great danger from whom we expected peace. We are now required to consider as to how can the people attain peace. A serpent fed

with milk does mischief even unto him that has nourished it, Just like a serpent nourished by milk, the king Vena now doing mischief towards his subjects. Vena having been born from the womb of Sunitha is naturally inclined towards unrighteousness. We installed him as the protector of the people; but he has engaged himself for their destruction. However, with a view to see that his iniquities may touch us let us now go to him and give him good counsel. there is just cause for the king's iniquities touching us; for we did instal him on the throne even after knowing him to be an impious wight. We should first of all advice him on various ways. But if even after being advised by us, he does not act agreeably to what we say, by our respective energy we will burn him up."

Having decided as above, the Brahmanas restrained the rage that was then working in their mind and they went to the king Vena. On approaching the king and addressing him with fair speech, those ascetics spoke as follows—'O king, do thou listen to what we have to say. (7—14).

"By listening to our advice heedfully, thou wilt secure length of thy days, grace strength and fame. As a result of practising righteousness with the body, mind and speech duly restrained, one attaineth a region unknown to grief, and by observing such piety one obtaineth emancipation. Righteousness is of supreme worth and it compasseth the welfare of the subjects. Do not suffer it to ruin and to waste. When righteousness is lost, the kingdom and wealth of a king also come to naught. The king who protects his subjects from thieves and evil counsel of his ministers and gathers due tribute, comes by great good fortune both in this world and the next. The Reverend One having the universe for his form is well pleased with such a king who maintains his independence and enables the people dwelling in his dominions

and capital to address their devotions to the Reverend Lord of Sacrifice, at the same time observing all the rules regulating their various orders and modes of life. (15—20).

"Lord Sri Hari is the lord of even the foremost of the divinities. All the Lokapalas with highest regard in their hearts procure articles required for His worship. What is too hard to attain if He be propitious? The Reverend One lays down laws for all the worlds, all the Lokapalas, and all the sacrifices. He is permeated with the Vedas, with substance and asceticism. Do thou render thyself worthy of walking in the footsteps of those persons inhabiting in thy country who for the purpose of attaining good fortune worship Him with various articles of sacrifice. Those deities, invested with portions of Reverend Hari, are worshipped by the Brahmanas by means of sacrifices, and being gratified they grant proper boons. Therefore it does not behove thee to show thy disregard to the Brahmanas."

In reply to the above advice of the Brahmanas, the king Vena answered as follows—"Ah! Ye are great fools, inasmuch as ye take unrighteousness for righteousness. As the king, I am the lord of all and I supply the people with the means of their sustenance. Those persons are fools who seek others renouncing me, like unto unchaste women renouncing their own husbands and going after their paramours. I am the Supreme Lord of all in the form of a Paramount Sovereign. But thou art showing disregard unto me, even after knowing me as thy Supreme Lord in the form of the king that I am. In consequence of this thy iniquity ye shall not reap good fortune either in this world or the next. Who is that Lord of sacrifice (*Yajnapurusha*) for whom ye cherish so much high regard, just as the undue attachment that unchaste women bear towards their paramours banishing legitimate love and regard for their respective husbands. Brahma, Vishnu, Siva, Indra (celestial king), Chandra (the Moon),

Vaiyu (the wind god), Varuna (the lord of water), Kuvera (the lord of wealth), Yama (the god of Death), Surya (the sun) Megha (the lord of clouds), Prithivi (the Earth), water (the spirit of moist or juice), and the other deities, all those that are endowed with the power of granting desired boons and imprecating curses, are all present in the person of the king, who is permeated with the virtues of all the deities. Therefore, O Ye Brahmanas, do ye with thy hearts purged of all ill-feelings worship me with thy speech, mind and acts, and do ye also gather tribute on my account. Who is there except me, the king, who is worthy of being worshipped by thee ?" (21—28)

The impious wight Vena of perverse sense and of evil ways having been solicited by those foremost of the Brahmanas, turned a deaf ear to their advice and entreaties on account of his heart having been allienated itself from all pious acts or senses. O Vidura ! Having been so disregarded by that king Vena who deemed himself to be a wise person and on their prayer having been so refused, those best of Brahmanas were wrought up with burning wrath. Being exceedingly angry, the Brahmanas cried out saying, "Slay ! Slay this wicked wight of remorseless ways ; because certainly he will in a short time reduce to ashes all the creatures of the Earth. He is, in every respect, of unrighteous conduct and therefore does not at any rate deserve that supreme seat worthy of the best person. He is such a shameless creature as to ispeak ill of even Vishnu, the Supreme Being, who bears the Srivatsa mark on His bosom and is the lord of sacrifice. We have never before heard such blasphemy against Vishnu, as has been done by the king Vena, the inauspiciousness incarnate. He is the most ungrateful wretch, inasmuch as he speaks ill of the lord Vishnu through whose good grace he has obtained such great prosperity," The anger of the Brahmanas were within their mind before this, but now their wrath grew to its extreme

vehemence. Having thus been exceedingly angry and being engaged in finishing up the wicked king Vena,—the Brahmanas burning in wrath uttered terrific roars and thereby deprived the unfortunate Vena of his vital breath, the impious wight having already forfeited his life in consequence of his having vilified Achyuta (Vishnu) (29—34).

On the Brahmanas having left for their respective homes after so killing the king Vena,—Sunitha the mother of the king lamenting the loss of her son, preserved his death body by virtue of particular sciences and by application of medicinal oils for the purpose. One day it came to pass that some ascetics, having performed their ablution in the water of the river Saraswati and after having offered oblations into the sacrificial fire, were seated on the bank of the river and were engaged in conversation. At that time they saw some evil omens and thought within themselves. "Has the Earth been deprived of her master and has she been suffering miseries at the hands of bandits ?" As the said ascetics were thus indulging in their surmises, there arose clouds of dust enveloping all quarters as a result of bands of robbers rushing on in their quest for plunders of the wealth of the people. Witnessing all these ravages and devastations occurring, on the demise of the king, from plunderers robbing people of their riches and burning their houses, spreading havoc on all sides, and seeing the Earth swarming with theives and robbers to have been shorn of her prosperity,—even capable persons in their degeneration looking on all these excesses did not hinder them. 35—40

If even eyed and quiescent Brahmanas do not take any active steps, after witnessing such lawlessness, for relieving the weak and the oppressed, it may be well held that the Brahmanas themselves have been shorn of their Brahma energy, just like milk streaming down from a leaky pail. Thus it was considered that the race of the

royal sage Anga should not be allowed to be extinct from the face of the Earth, for in this holy line of kings were born many a monarch of redoubtable prowess, who cherished unflinching veneration for the lord Sri Hari. Having decided as aforesaid, the ascetics set about working at the thigh of the dead king Vena. Thereupon, there arose a person of short stature, and of dark black hue like a crow. He had very stunted limbs, having two short arms and legs. The hind part of his cheek was prominent, the tip of his nose was depressed, his eyes were red and hairs of dark colour. Humbling himself before the sages, that dwarfish person asked them saying "What shall I do ?" Thereat the ascetics said "Nishida" i. e., take your seat. Owing to this utterance of "Nishida" by the asceties., that person became generally known as "Nishada." Thereafter the race down from "Nishada," was known as "Naishada." These Naishadas lived in mountains and forests. The said person, Nishada, was born of the portion of the king Vena and appropriated all the mighty misdeeds of Vena, and it is for this reason that the Naishadas were living in mountains and forests. (4I—46).

CHAPTFR XV.

BIRTH OF PRITHU AND HIS ASCENSION ON THE THRONE.

The auspicious Maitreya said :—O Vidura ! Thereafter the Brahmanas (having been disappointed on the person "Nishada" that arose from their working at the thigh of Vena) again worked at the hands of the dead king Vena, and as a result thereof there arose a male and a female child. Having found the boy and the girl that arose, the Brahmanas became verily pleased and took the boy to have been born of the portion of the

Reverend Vishnu, and the girl to be the portion of Lakshmi. They said :—"This boy being born of the sacred portion of Reverend Vishnu will illumine the world and will prove to be the foremost of the monarchs and will attain great celebrity, and in consequence of his hallowing the world with his renown, he shall be named, "Prithu" (derived from Pritha—Earth) and will be the king of kings. And this paragon of a damsel, furnished with fair teeth and adorned with exquisitely beautiful limbs shall be named "Archi," and shall espouse the male child "Prithu." Prithu is a portion of the lord Sir Hari and has been born for the protection and preservation of all creatures. And Archi is Sree (Lakshmi) herself, who does not live away from her lord Sri Hari, is thus devoted to Prithu, and thus it is that they have arisen in pair." (1—6)

The auspicious Maitreya continued saying :—The Brahmanas celebrated the glory of Prithu. The foremost of the Gandharvas sang eulogious songs in his honour, The Siddhas showered down sweet scented flowers from the sky. The Apsaras danced in joy with their fleeting feet as a mark of respect to him. Conches, trumpets, Mridangas, and kettledrums sounded in the heavens. There appeared all the celestials on the scene. There came also the Devarshis (divine sages) and the Pitris (the ancestral manes). Brahma, the spiritual preceptor of the universe came there, along with the celestials, Prithu having the mark of the Bearer of the mace in his right hand and the mark of lotus on his feet, Brahma and the celestials etc recognised him as instinct with a portion of Hari.

The Brahman knowing Brahmanas, being convinced that he who bore the distinct mark of the mace must be a portion of the Most High, engaged themselves in installing Prithu on the throne. Thereafter the people began to gather and collect various articles usually required at

the time of the celebration of the festival of the installation of the King on the throne. Thereupon the seas, the streams, the mountains, the serpents, the fowls, the beasts, the Earth, the sky, and all living beings appeared there with articles required for the ceremony. (7—12).

Being dressed with a rich apparel and being adorned with precious ornaments, Maharaj Prithu was enthroned after the prescribed rites were duly performed. In company with the queen Archi superbly decked with various valuable ornaments and priceless jewells, Maharaj Prithu shone on the throne like another God of Fire (Agni). O Vidura ! Kuvera, the god of riches, presented Prithu with his own excellent seat of gold, Varuna, the lord of water, presented Prithu with a showering umbrella emitting silvery rays like that of the shining beams of the Moon, Pavan, the wind god presented the king with a pair of excellent chamaras, Dharma, the god of piety presented Prithu with a beautiful wreath capable of conferring renown on the wearer thereof. Indra, the king of the celestials, presented a splendid diadem ; Yama, the god of death, presented a sceptor capable of chastising offenders ; Brahma presented a mail (Kavacha) impregnated with the Vedas ; Saraswati, the goddess of learning presented a beautiful necklace ; the lord Sri Hari presented Prithu with His celebrated discus, Sudarsana-chakra ; and Lskshmi, the goddess of fortune presented him with unending good fortune. The divine Rudra presented the king with a sword shining with the lustre of ten moons. The goddess Ambika presented him with a buckler having the splendour of ten moons. The Moon presented the king with a pair of excellent steed imbued with ambrosia, and Viswakarma offered him a chariot of surpassing worth. Agni, the god of fire, presented him with a celebrated bow made of the horns of goats and cows. The sun presented him with shafts shining with solar rays, and the Earth furnished him with a pair of sandals impregnated

with the Virtues of Yoga. The sky incessantly showered scented blossoms upon the king. (13—18)

The rangers of the sky bestowed on Maharaj Prithu the knowledge relating to drama, music with its measures and the power of evanessence. The sages gave him their hearty blessings. The seas gave him the best conch that grow in the water of the seas. The Sindhu mountain and the rivers gave him free courses for his car. Thus ended the collection of the preliminary necessaries of the installation festival.

Thereafter the Sutas, Magadhas and other professional chanters arrived there for singing the praises of Maharaj Prithu. When Maharaj Prithu, the mighty son of Vena, saw them present themselves, he began to speak smilingly in tones resembling the solemn sounds emitted by clouds. The auspicious Prithu said :—

"O encomist, O placid herald, and ye Magadhas! What will ye chant about touching myself whose good qualities have not yet manifested themselves. Do ye not utter unveracities on my account. Do ye proclaim my praises in future as much as ye can when my qualities shall have, well developed and manifested. O sweet tonged ones when only the qualities of the illustrious ones claim celebration, the courtiers cannot have desired ye to extol me, inasmuch as I am yet a green (youngster); who then summoned ye for the purpose? What person should wish to have his virtues celebrated, when although he is capable of great things, yet the possibility of his demerits also exists equally. What person of perverse understanding may be who does not feel the ridicule, when others would say that if he had cultivated knowledge then he would have made himself a great scholar. For this reason even mighty and distinguished persons influenced by their modesty deprecate praises for them considering such acts of praise as though such acts display reprehensible power. O ye encomiasts! We have not yet been able to acquire

distiction through manifestation of our good qualities how can we then hear ourselves to be eulogised like flattnering children ?" (1.—26).

CHAPTER XVI.

THE EULOGY OF PRITHU BY THE ENCOMIASTS.

The illustrious Maitreya went on saying :—O Vidura ! Even though king Prithu had spoken as narrated above, - he was still being eulogised by the encomiasts and all others assembled there being so spurred on by the ascetics. Having done this to their hearts content, their minds were satiated as a result of drinking the nectar like speech of the king. They then said as follows :—

"O king ! We are not able exactly to describe thy glories fully. Thou art a divinity, but thou hast assumed incarnation in this earth in thy preseut form under the influence of the active illusory will of the Reverend One. Though thou art born of king Vena, thy prowess is so great that even the lord of speech (Brahma) feels bewildered at it. Still we have been highly attracted by the delightful account of thy great glories. Thou art a portion of lord Sri Hari. As has been rightly observed by the sages, we shall extol His praiseworthy actions. He is the foremost of the pious. He leads the people to the paths of righteousness. He is the protector of the variety of religion. He is the chastiser of those who deviate from the paths of piety. He may at various times hold in His body the persons of the patriarchs in such manner that the well being both of the celestial region and of the Earth shall be brought about. He gathers riches at the time of collecting the dues from the subjects, and then He distributes them to the subjects at the time of scarcity and famine ; and like the sun the lord extends His prowess unto tures. (1—6

'The king Prithu is gifted with the characteristics of the Earth. He will always be kind towards the distressed people. He will suffer their attacks, even if they place their feet on his head. He is a god among men. He is an iacarnation of the lord Sri Hari. When there will not be any rain, the king Prithu will like Indra, cause showers to be poured down and thereby he will protect his afflicted subjects. His moon-like beaming countenance coupled with loving looks and graceful smiles soothes the eyes and pleases the universe. The means by which he enters into the hearts of the people and comes out therefrom form a mystery and his subtle actions are secrets unknowable to others. He will perform every thing gravely and his wealth will be well protected. He will be of endless glory like the lord Vishnu. He will be in possession of many qualities. Likeunto *Varuna* (the lord of the waters) the nature of king Prithu will always be imperceptible to others. He will be hardly reached by his enemies, and his prowess will be very hard to be withstood by them. Though near at hand, he will always appear to be at a distance. None will be able to vanquish him. Perhaps seeing his prowess fire arose from Vena wood. He will perceive through his emissaries the thoughts and actions of all beings ; but he will yet remain unaffected thereby being cognisant of their minds, like unto the air remaining within all bodied beings. (7—12).

"Being ever in the path of morality like unto the god of piety, he will not punish even the son of his enemy if he does not deserve it ; rather he will punish his own son if he deserves it. The wheel of his car will ever be unimpeded from the Manashachala as far as the sun lights with its rays. The King Prithu will satisfy all with glorious deeds, and therefore his subjects will adore him as their ideal king. He will be of firm vows, truthful and devoted to Brahmanas. He will serve the aged, protect all beings, honour all and shall be greatly kind unto

the poor. He will regard others' wives as his mother. He will consider his own wife to be one half portion of his own self. He will be kind, like a fond father, unto his subjects and he will follow the Brahmanas like a servant. Being dear unto all men like their own selves he will enhance the delight of his friends. He well king company with those who have been disassociated from the world. He will not hesitate to mete out due punishment unto the impious according to their guilt. (13—18).

"He is the self- same Reverend One,—the lord of three qualities, the ever changeless soul, and he has descended on the Earth as an incarnation of Hari. Although through the influencc of Maya varieties have been created in him, the wise would regard them as unreal, The king Prithu, the Paramount Lord and the peerless hero, will protect the entire Earth extending upto the mountain from the top of which the sun rises; and ascending his victorious car and with his bow uplifted he will go round the Earth day and night like the sun. Wherever he may go, the kings with the patriarchs will offer him presents, and beholding his chakra (his celebrated weapon). the queens of those kings will chant his glories and will regard him as the primal king. Being lord paramount, like a patriarch., he will exploit the Earth as though milching a cow with a view to r sing means of subsistence for his subjects. Like the celestial king Indra, easily breaking down the mountains with the end of his bow he will level the earth. Stretching his bow made of the horns of goats and cows when the king Prithu will travel over the Earth, like the lord of beasts with his tail uplifted, then the wicked and the impious being unable to bear the king's prowess shall fly away towards diverse directions. The king Prithu will perform one hundred horse-sacrifices in which the goddess of learning (Saraswati) will be present But before the last one of the said hundred sacrifices would be terminated, Indra, the celestial king, who also is the

performer of one hundred horse-sacrifices, will steal away Prithu's sacrificial horse. Thereupon repairing to the garden attached to his palace, king Prithu will worship with great devotion the divine Sanatkumara and thereby the king will acquire that particular knowledge which is designated as the knowledge of Brahma, the lord of creation. Celebrated shall be his power and mighty his prowess, andi at differcnt places the king will hear about his glory and prowess. Unimpeded shall be the wheels of his car. He will conquer all quarters. By his own prowess the king will remove from the hearts of the patriarchs the thorns pricking them. His glory will be ever chanted by the gods and demons and he will be the Paramount Sovereign of the Earth." (19—27)

CHAPTER XVII

PRITHU RESOLVES UPON DESTROYING PRITHIVI

The auspicious Maitreya said :—O Vidura ! On hearing his qualities and actions thus recounted by the encomiasts, the king Prithu became highly gratified, and satisfied them by distributing due prizes. He also conferred becoming presents upon all the castes headed by the Brahmanas, and also upon the servants, councillors, priests, citizens, villagers etc and also the Tailikas and as well as on others present.

Thereupon Vidura asked,—"O foremost of the Brahmanas ! Why the Earth capable of assuring various shapes at will did take the form of a cow ? We heard that Maharaj Prithu had milched her. At that time, what was the calf and what the vessel ? The Earth is naturally uneven. How did Prithu level her surface ? Why did the celestial king Indra steal the sacrificial horse of Prithu ? O Brahmana ! After having acquired excellent knowledge through the worship of the Sanatkumara, what state did that royal saint Prithu, foremost of those conversant with the knowledge of Brahman, attain to ? It behoves thee to describe unto me, who am absolutely devoted unto thee, all about the above and other sacred themes relating to the incarnation of the illustrious Lord Sri Krishna as Prithu. It is the Reverend One himself as Vena's son must have milched the Earth who assumed the form of a cow." (1—7).

Suta said :—Having been so requested by Vidura to recount the themes relating to Lord Vasudeva,—with delighted heart Maitreya eulogised his disciple (Vidura)

and replied saying :—O my child! When Prithu was installed on the throne by the Brahmanas who invited him saying "Do thou protect these people,"—the subjects famished with hunger in consequence of scarcity of crop prevailing over the earth. Thereupon they addressed king Prithu saying as follows :—

"O King! We are extremely overwhelmed with the miseries of hunger as the trees are burnt down by the fire inside their trunk. Therefore, we seek thy shelter who art our refuge and who hast been pronounced by the Brahmanas as our lord and who art capable of giving us our livelihood. Thou art the protector of the people. O thou king of kings! Do thou be graciously pleased to save us who are distressed with hunger."

Maitreya said—On hearing the aforesaid distressful representation of the subjects that foremost of kings engaged himself in meditation for a long while, and as a result of such meditation he became cognisant of the cause of affliction of his subjects. He thought within himself that the Earth must have swallowed the seeds of plants and in consequence thereof no grains are growing, thereby causing scarcity of crops and famine all over the Earth. At this king Prithu felt greatly angry on the Earth. Like the Tripurari in wrath, Prithu took up his bow and arrow and aimed a tremendous weapon at the Earth. (8—13).

Beholding his uplifted weapon, the Earth became greatly frightened and trembled all over her limbs. Thereupon, assuming the form of a cow., she fled away likeunto a she-deer pursued by a hunter. But Prithu also with his eyes reddened with anger and setting his arrow at the bow followed her wherever she went. In all the quarters in the Earth and the welkin, wherever the Earth went, she saw there Prithu with his uplifted weapon. As the creatures do not find themselves freed from death, so she did not think herself safe from Prithu. Therefore

in great fear and with distressed heart she stopped and addressed the king as follows —

"O thou mighty one! Thou art conversant with piety and fond of the distressed, Thou dost live to preserve all creatures. Do thou be graciously pleased to save me. Thou art known as pious, why dost thou then attempting to kill a poor and innocent woman as I am? Even an ordinary man does not injure women. What then to speak of mighty persons like thee who are kind and loving towards the poor? I represent a strong and expansive boat wherein stays the entire universe. By riving me then how shalt thou hold thyself and the creatures in waters?" (14—21).

On hearing the pitiful prayer of the Earth, Prithu said :—"O Earth! As thou dost not obey my orders, so I shall slay thee. Oh the wonder! As one of the deities thou art taking thy share in the offerings in a sacrifice; but thou dost not give us crop in return. Is it not strange? Is it not proper to mete out punishment unto that wicked woman who in the shape of a cow are fed with grass etc day and night but does not give milk? Thou art wicked-minded. As such thou hast, setting my authority at naught, kept hidden in thy body all the seeds of *Oshadhi* (annual plants) that were originally created by Brahma (the lord of creation) in the beginning of the creation; and inspite of the sufferings of the subjects thou art not returning them. Therefore, I shall cut thy body into pieces by my shafts. After having done so, with thy flesh I shall remove the lamentations of my subjects who are stricken with hunger. Who can be more low-minded than that who is unkind towards all creatures? The kings do not contract sin of destruction when they kill such a vile wight who is proud of his ownself and unkind towards the creatures,—it matters not whether such person be a male, female or eunuch. Thou art wicked and proud. I shall shatter thy body into a thousand pieces by my shafts,

and thereafter I shall uphold the creatures by dint of my powers of yoga." (22—27).

On the king Prithu having so addressed Prithivi (the Earth) in an angry mien like that of *Kritanta* (the god of death) himself, with her body trembling with fear and with folded hands the Earth most submissively addressed king Prithu again saying :—

"I most submissively salute unto that excellent supreme Purusha, who through his power of illusion assumes various forms and is manifested in the universe by being furnished with all qualities; who being conscious of his real self is free from egoism and therefore devoid of the evil influences of anger, avarice, hatred etc. Alas! Whom shall I resort to for refuge, if he with uplifted weapon is bent upon slaying me! By him I have been made the stay of all the mobile and immobile creation, and by him I have been endowed with the fourfold elements. He is the lord of piety. How shall he then slay me, who by his energy of incomprehensible illusion has created the mobile and immobile creations of the entire universe? By virtue of such power of illusion beyond comprehension he is now prepared to preserve the creation (without me). Having their minds agitated by his subtle power of illusion, indeed the creatures are unable to see through his actions. He himself has created even Brahma and vested in him the power of creating the universe. Though in reality He is one Absolute, He appears to be many by virtue of his power of illusion. My salutation unto the Great Bidhata Purusha—that Reverned One gifted with increasing energy the representaions of which are the greatest elements, senses, celestials, intellect and consciousness of self or soul. He has ever been creating, preserving and destroying the universe. O king! Thou art He Himself. O thou unborn! Being desirous of placing thy own created earth, identical with elements, senses and consciousness, thou didst raise me up from the abysmal

depth of waters assuming the incarnation of the Primal Boar form. Being desirous :of preserving the creation he is stationed on me, who am afloat in waters like a boat, that thy boar form by upholding the earth, thou hast now assumed the form of the heroic Prithu, and in that form thou art now bent upon slaying me for milk with thy uplifted weapon. Indeed in reality persons like us whose minds have been possessed by the Lord's energy of illusion, are unable to even comprehend the actions of those devoted unto the Lord. Therefore, salutation unto them also who may enhace the glory of those who have acquired absolute controln over their senses." (28—36.

CHAPTER XVIII.

PRITHU MILCHES THE EARTH IN THE SHAPE OF *Kamadhenu*.

Maitreya said,—My child Vidura ! Even though the Earth so submissively addressed an enlogy, the anger of the king Prlthu was not appeased. In consequence thereof the fear of the Earth became doubly increased. Thereupon, the Earth restraining herself again addressed the king saying, "Maharaj ! Do thou restrain thy anger. It is not worthy of thee to be so angry upon a woman as I am. Be thou pleased to pay heed to my prayer, and do not neglect my submission. Like bees collecting honey from different flowers, the wise draw essence from every thing. To encompass the well-being of all creatures, the sages conversant with the real truth always point it out to the people and themselves also cultivate same in this world in attaining excellent state in the next. He who follows the way pointed out by the ancient sages, though he may be an ignorant person, may attain his well-being If a learned man disregards the ways pointed out by the

sages and undertakes any work and does it again and again, he never attains to success. All the oshadhis that were originally created on me by Brahma, the master of speech, were being consumed by wicked persons, before my very eyes, the impious persons who never observed vows. I was neither protected nor regarded by the patriarchs like thyself. Almost all men turned thieves. I have therefore devoured those oshadhis to keep them protected against destruction. Had I not so devoured them, they would have been eaten up by wicked persons and no sacrifices would have been celebrated in future. (1—7).

"As being within my belly, the oshadhis are gradually growing pale, do thou therefore draw them back by such means as I would suggest to thee. O thou foremost of the heroes! O thou having large arms! I am kind to thee. Do thou select a proper calf and a fit vessel, and milch me in the form of a cow. I shall then give sweet milk as thou wilt desire. The Almighty so willing, I shall give nourshing rice as desired by the creatures. Do thou level the surface of the Earth (myself). O lord of men! Good betide thee. O king! when the surface of the Earth will be levelled, like rains showered by the diety, my milk after being milched may be seen equally every where."

On hearing the sweet and well meaning words of the Earth, the king Prithu selected Manu as the calf and turned his own palms into the milking vessel and milched of the Earth all the oshadhis. Thereafter in the like manner all wise men throughout the Earth milched out the essence of the Earth. Thereupon all others also milched her according to their desire. (8—13).

All the foremost of the Rishis selected Vrihaspati as the calf and in the vessels of words, mind and ears drew from the Earth the milk representing the essence of the Vedas. All the celestials selected Indra as the calf and in golden vessel milched of the Earth the milk representing

the nectar, and the power of body and mind. All the Daityas and Danavas selected Prahlada, the foremost of the Asuras as the calf and in a vessel made of iron milched of the Earth the wine (*Asava*). After that making Viswavasu the calf, the Gandharvas and Apsaras in a lotus vessel drew of the Earth the milk representing honey together with beauty and gracefulness. Then cousidering Arjama the calf, the Pitris (manes) milched in an earthen pot the *kavya* (a kind of food on which the manes feast). Thereupon making Kapila the calf the Siddhas milched of the Earth in the vessel of Akasa the milk representing *Anima* and other wealth (siddhis) and the Vidyadharas drew from her their magical powers. Thereafter making Maya Danava the calf all others versed in the art of illusion milched of the Earth for the best power of illusion which gave them the wonderful nature capable of producing illusory effects as soon as it is thought of. (I4—20).

Thereafter making the Reverend Rudra the calf, the Yakshas, the Rakhasas, the Ghosts Pisachas milched out the Earth in the vessel of a skull the blood-like wine (Asava). Then the serpents with or without hoods, venomous reptiles and Nagas cousidered *Takshaka* (a serpent of that name celebrated for its deadly poison) as the calf milched out from her in the vessels of their own mouth the milk representing deadly poison. Thereupon making the great Bull the calf, the beasts milched out from her the milk representing grass in the vessel of the forest. Thereafter considering the Lion as the calf animals having huge teeth and living upon flesh milched out from her the milk representing flesh in the vessel of their own bodies. Then making Garura (the king of birds) the calf, the birds milched out of her the milk reperesenting insects and fruits. Thereupon considering the Banian tree as the calf, the trees drew from her the milk of divine juice (with regard to the respective character

istics of the trees). Thereafter cousidering Himalaya mountain as the calf, the mountains extracted from the Earth milk representing various metals in their table lands. (21—25).

O Vidura! What more shall I say? As a matter of fact all animals considering the head of their own class as the calf,in their respective vessels,milched from the Earth the milk conferring unto them their desired for objects as a result of the Earth having been so brought under the subjection of king Prithu. O thou foremost of the Kuru race; Likewise, Prithu and others living on rice extracted from the Earth their desired for food in accordance with the diversity of vessels and calves. Thereupon Prithu, the lord of the Earth, became highly delighted on the Earth and out of affection towards her as a child he addressed the Earth as his daughter. Smothering the summits of the mountains with the end of his bow, the son of Vena (Prithu), the Paramount king, levelled the whole Earth at first. Thereafter he arranged for the sustenance of his subjects. After that he laid out habitations at every place, as the numerous people severally required. He caused creation of villages cities, towns, fortifications, hamlets of cow-herds sheds for kine, military encampments, mines, lands, for cultivation, new, villages at the foot of the mountains; and all his subjects lived with pleasure, peace and prosperity.

CHAPTER XIX.

PRITHU INTENDS TO KILL INDRA BUT WAS PREVENTED BY BRAHMA.

The auspicious Maitreya went on saying :—O Vidura ! Intending to perform one hundred sacrifices, the royal sage Prithu went through the ceremony of being initiated in the vow for the purpose in the Home land of Manu known by the name of *Brahmavarta*, where flowed the river Saraswati in days long gone by. Having been informed of this news, the divine *Satakratu* (Indra—the performer of one hundred sacrifices) could not induce himself to tolerate the idea of Prithu's celebration of the great sacrifice, the virtue of which would make Prithu equal in merit with Indra himself. In that sacrifice Lord Sri Hari, the protector and soul of all creatures, was present as the presiding deity. The creator Brahma came there in company with the Lord Rudra. The glories of Lord Vishnu, were being chanted by all the patriarchs together with their followers, and by the Gandharvas, Apsaras and ascetics. There came also the Siddhas, Vidyadharas, Daityas, Danavas, Guhyakas, the followers of Vishnu viz. Sunanda, Nanda and others ; Kapila, Narada, Dattatraya, Sanaka and other masters of yoga—and such others devoted to the Reverend Sri Hari also presented themselves to the said sacrifice of Prithu. (1—6).

At the sacrificial altar there, the Earth, who is capable of granting every object desired for in the shape of milk milched from her in the form of a cow,—was granting the sacrificial *Havi* (charified butter) and all other necessaries being prayed for. There the rivers were carrying the juices of sugarcane and grapes. The huge trees there yielded honey, curd, milk, charified butter, cooked rice and the like other eatables and

drinkables. The oceans were full of precious gems. The mountains provided with diverse other eatable and drinkable articles. What to speak of more, with the *Lokapalas* (the presiding deities of all quartes) the inhabitants of all regions were busy gathering the necessaries of the sacrifice undertaken by Prithu. King Prithu had upheld Vishnu as his master, and it is therefore that such a grand preparation was marked. But being unable to bear the exalted appearance of Prithu's sacrifice under the lord of Sacrifice himself (Vishnu), Indra, the king of the celestials was bent upon putting obstacles to the said sacrifice. At the time when the king Prithu was worshipping the lord Vishnu by taking up the last one of his one hundred horse-sacrifices, Indra took the sacrificial horse and disappeared. While Indra was coursing through the sky with the stolen horse, the mighty Maharshi Atri saw him (Indra). At that time Indra had assumed the form of a *Pashanda* (impious one) following vice in the name of virtue. Thereupon Maharshi Atri became verry sorry for such a conduct on the part of the king of celestials and urged on the son of king Prithu to kill Indra. On being so urged by the said Maharshi, Prithu's son, the mighty car-warrior (Maharathi), pursued Indra and exclaimed in anger and repugnance saying "stand ! stand !!" (7-13).

On seeing Indra in the garb that he wore, the prince took him to be the god of piety in human form, pasted with ashes and wearing matted locks; and therefore the prince did not dart his arrows at him. Maharshi Atri saw the prince returning without killing the stealer of the horse and therefore he again urged on the prince saying "O, kill thou the vilest of the deities Mahendra (Indra's another name), who has been so obstructing the celebration of thy father's (king Prithu's) sacrifice." Having been so urged on by

Maharshi Atri, Prithu's son became greatly enraged and he pursued Indra hurrying through the sky just as Ravana (the Rakshasa king) was pursued by the king of Vultures (Jatayu). Thereupon Indra cast off his guise and disappeared leaving the horse behind him; and then the prince took the horse and arrived at the ground of his father's sacrifice. On learning such wonderful action to have been committed by the prince the Rishis of high renown who were present at the said sacrifice became highly delighted and named the prince as Vijitaswa, or the conqueror of the horse. Even yet Indra had in him the intention of obstructing the celebration of the sacrifice. The horse was tied at the sacrificial post with a golden chain. Spreading darkness and in its cover the lord Indra again had stolen the horse. As, however, he could not break the golden chain with which the horse was tied, Indra took the horse along with the chain and the post. (14—19).

As Indra was quickly journeying through the sky along with the stolen horse, Maharshi Atri again saw him so doing and he urged upon the prince (Prithu's son) to kill Indra and to recover the horse. Being so urged on by Maharshi Atri the prince again pursued him (Indra) holding *Kapala* (a human skull) and *Khattanga* (a club shaped weapon of Rudra). This time the prince in violent rage discharged a dreadful arrow at Indra. Thereupon, leaving off the stolen horse and disguised form Indra fled away. Then taking the horse with him, the prince again appeared at the sacrifice of his father. The forms of disguise assumed by Indra were despicable and these were adopted by persons of evil nature and weak understanding. All the forms that Indra assumed for the purpose of stealing the sacrificial horse in disguised form, are therefore considered to be vile and generally adopted by persons known

as Pashandas. The guises so assumed and cast off by Indra for the purpose of stealing the horse wth a view to thowarting the performance 'of Prithu's sacrifice have been known as the religious doctrines of Pashandas such as Jainas, Buddhas, and Kapalikas, Although such forms of faith are different from the real religion or truth, they attracted people for their charms at the outset containing as they do clever reasoning apparently charming to weak minds. (20-25).

When illustrious Prithu gifted with great prowess was informed of the aforesaid circumstances of Indra's stealing the sacrificial horse,—he became highly enraged and he instantly took up his tremendous bow and aimed a terrible arrow at Indra. Thereupon, on seeing Prithu so wrought up with wrath as looking fearful and finding him so bent upon killing Indra,— the Ritwikas at the said sacrifice prevented him saying as follows :—

"O king, thou art gifted with immense prowess and intellect. It does not behove thee to slay anything else than sacrificial beasts as prescribed by the holy Sastras. O king, we shall invite Indra at this sacrifice by virtue of our powerful texts of mantras (incantations). He has been clouded by thy effulgence and as such he has been trying to obstruct thy sacrifice' when he (Indra) will be present at the sacrifice by dint of our mantras, we shall then kill him by offering oblations into the sacrificial fire in his name for thy behoof. With this being so done, Indra shall be amply served for the mischeivous intentions so played by him." O Vidura! Having so spoken unto Maharaj Prithu' the said Ritwikas in violent rage took up *srookas* (sacrificial utensils) and began the due Homa ceremony for the purpose.

Just at that time, the self-born Brahma presented himself there suddenly and preventing them from doing

so spoke as follows :— "O Ritwikas ! All the divinities who are worshipped by sacrifice form the person of that deity (Indra) whom you are desirous of slaying by this sacrifice. Indra has the form of sacrifice and he is the incarnation of the Reverned One who is again the form of sacrifice. So that, can sacrifice itself be destroyed by sacrifice ? He is capable of putting obstacle to the sacrifice again. O twice born ones ! See what a great revolution in religion has already been caused by Indra, with a view to putting obstacle to the sacrifice of king Prithu. Therefore, cease thee from attempting at further sacrifice ; let the king stop at the close of his ninety-nine sacrifice, with which he has already excelled Indra. Then Brahma also addressed king Prithu himself and said ; "No more with sacrifices, since thou art cognisant with the virtues of final emancipation. (26-32).

Indra is identical with thyself, and therefore it does not seem fit for thee to be angry with him. Both Indra and thou art portions of the Reverend One, Hence, even both of thee two art the same in reality. O thou mighty one ! Listen to me. Performing an act that has been obstructed by destiny, naturally falls into the darkness of ignorance (in that he believes in his separate will and power beside the Reverend One), and feeling enraged at being obstructed loses peace of mind. It is impossible to act against Indra. If thou dost not desist from celebrating the sacrifice inspite of the obstruction from Indra, then thereby disregard will be shown towards all divinities. Already piety is being sullied by the Pashandas created by Indra. Therefore, do thou desist from celebrating the sacrifice. Look thou before thee and see that virtue is being carried off stealthily away the with sacrificial horse to put obstacle to the celebration of the sacrifice. O king! Thou art a portion of the Reverend One

(Vishnu). Thou hast been incarnated on this Earth for protecting *Dharma* (various forms of religion), which was about to disappear due to the impious deeds of thy father Vena. Thereupon, thou hast been created from his person with a view to protect piety in the Earth. O king! considering the welfare of the world do thou satisfy the disire of those ascetics who created thee for protection of the Earth and maintenance of piety. Do thou, on the other hand, destroy the wicked ways of the Pashandas, created through the illusory will of Indra and the perpetrators of false religion." (33-38).

The preceptor of the world, Brahma, having so advised, the king Prithu desisted himself from celebrating the sacrifice. Thereafter for showing affection towards Indra, the king was able to have a truce with him. Thereupon the king Prithu took his bath as was required to be done at the end of the sacrifice, and then the divinities and the Rishis who were worshipped in the said sacrifice conferred best of boons upon Prithu, the performer of great and meritorious deeds. The Brahmanas, whose blessings invariably prove true, being reverentially treated with presents, blessed the king with delighted hearts saying "O thou of mighty arms! All the ancestral manes, deities, Rishis and men who had been invited by thee have been present in thy sacrifice and they have been well-worshipped by thee with various presents and due reverence." (39-42.).

CHAPTER XX.

VISHNU PRESENTS BEFORE PRITHU AND IMPARTS INSTRUCTIONS.

Maitreya said :—O Vidura ! The Reverend Lord of Sacrifice (Vishnu) was also present at the sacrifice of Prithu along with Indra and was duly worshipped, and placing Indra before him, Vishnu addressed Prithu saying :— "O king ! This (Indra) stood in the way of the celebration of thy one hundred horse sacrifice ; now he begs thy forgiveness and it behoves thee to forgive him. In this world, the wise. the pious and other greatmen do never injure any creature, because they consider that the body is not identical with soul. If, O lord of men, persons like thyself are even overpowered by the illusory energy of the deities, then their service unto the aged ones extending over a long time results merely in fruitless labour. The learned ones consider the body as enveloped with ignorance, desire and action. When, however, they attain to the true knowledge of their own self, they do not entertain any attachment for the body. And thus when they are disassociated from attachment towards the body, what attachment the wise ones may then have towards their home, children and such other objects of love ? (1-6).

As distinguished from the body, the soul is pure, self-manifest, devoid of the influence of the qualities, but the stay of the qualities, all pervading, ever unenshrouded and the witness of all ; but the body is not as such. The person who knows the soul as such, even being clothed in the body is not distrubed by any agitation in respect of the body, for this reason that

in reality he exists in ME. O king! The mind of such a person gradually attains to the state of devine bliss and due to his being in that blissful state of mind in time he becomes a seer of real truth (Tattwa). In such a state, having his mind thus full of bliss, being freed from the influence of qualities and having percieved the real truth or tattwa,—he attains to that excellent state of MINE known as the state of even-ness or eternal emancipation. He who considers the soul as above all, as being lord of the body, understanding actions and the senses,—has no longer to be afraid of the miseries of the world. Such wise men then consider the body (the corporeal frame) to be the object of touch, instrument of action, the agent of the mental feelings; and that it is this body that feels the worldly pleasures and pains and not the mind. The mind of the wise, therefore is not overwhelmed with grief or joy, because they ever remain unflinchingly attached towards ME. (7-12).

"O king! Observing perfect equanimity in weal and woe and regarding the great, the middle and the low with even-ness, and controlling thy senses and will and also being united with the entire host of ministerial officers created by ME, do thou now engage thyself in the protection of the universe. For the kings, the protection of their subject is the best virtue, in that one-sixth of the peity acquired by the subjects due to their good actions is shared by the kings. On the otherhand the piety of the kings who do not protect their subjects vests entirely with such subjects, and the kings for taking revenue from the subjects feed themselves (the kings) upon their (the subjects') impiety. If thou wilt follow the path of piety recognised by the foremost of the Brahmanas, and wilt deem piety above all, giving wealth and desire lower place in thy estimation and thou dost govern the Earth in that

state of mind,—then thou shalt have thy subjects deeply attached to thee, and in due course of time the Siddha Maharshis will be found present before thee. O lord of men ! I am verily pleased with thy character and good qualities, and therefore do thou ask from me desired boons. I am never easily attainable by sacrifices, nor by asceticism and yoga exercises. It is with them only do I stay who are devoid of the sense of distinction."

Having been so instructed by Reverend Vishnu, the preceptor of the universe, Prithu accepted His behests on his head. At that moment, being ashamed of his conduct in stealing the sacrificial horse, Satakratu (Indra) out of love and reverence touched the feet of Prithu and the latter in return embraced Indra and renounced the hostile feeling against him. (13-18).

Thereupon the Reverend Vishnu desired to depart for His own region but with a view to granting favours unto Prithu, He did not disappear instantly with the desire. In the meantime Prithu presented Lord Vishnu various articles with reverential worship and he took shelter under the lotus-feet of the Reverend One. Lord Sri Hari is the friend to the pious. On seeing such reverence of Prithu and having been duly worshipped by him,—the Reverend One graced his devotee with the look from His lotus eyes. The primal king Prithu with folded hands intended to address an eulogy unto the Reverend One, but he could not fix his gaze upon the lord because his eyes were filled with tears; neither could be chant the eulogy unto the lord for his voice was choked with intense emotion. Therefore he stood before the lord embracing Him within his mind. The king remained so silent for some time. Thereafter wiping off the tears and keeping his look fixed upon the Reverend One, who touching the Earth with His feet had placed the top of His finger on

the high neck of Garura, king Prithu addressed the lord as follows :—

"O lord ! What wise men should beg from thee any boon. since thou art the master of all those capable of conferring boons and thou art the lord capable of granting absolute emancipation. Can any wise man ask of thee any such boon for pleasures enjoyable by bodied beings ? O lord ! I do not want emancipation even if thereby I shall not be enjoying the pleasure of serving thy lotus-feet which represent the mouth and heart of the best of the sages. If thou art graciously disposed unto me, do thou confer upon me ten thousand ears, so that I may listen to the discourses on thy glories to my heart's content. (19-24).

"O lord ! The wind impregnated with a portion of the nectar of thy lotus feet emanating from the pious and the great ones, removes the egoism of the foolish whose true knowledge of self (soul) remains clouded by the darkness of ignorance. Therefore there is no necessity for us of any other boon. O thou of auspicious glories, themes touching on thee are sources of everlasting bliss and wellbeing. If once a person capable of understanding virtues of good qualities happens to listen to thy glories in company with the pious, then he cannot with-draw himself from such bliss unless he be of a beastly nature. Even Sri (Lakshmi) herself solicited for such a boon with the intention of aggregating all the qualities in herself. Being similarly desirous like Lakshmi, I shall only adore thee who art the foremost Purusha and the stay of all qualities. Will not a conflict ensue between her and me who both have their hearts solely devoted to thy lotus-feet ? O lord of the universe ! I have my mind bent upon her actions even, and thereby I enter into a dispute with her inasmuch as we seem to aspire after one lord. Thou art however fond of the poor and thou

dost make great of a trifling action. Thou dost exist in thy own form in the universe, and why then thou requirest her? The pious ones worship thee in whom the action of the illusory energy has been baffled. O lord! I do not perceive in them any other desire than that of meditating upon thy lotus feet. Me thinks, the words 'do thou pray for a boon' which thou dost address to thy votaries, are the instrument of illusion that envelopes the universe. If the people were not tied with the enchantment of thy words, how could they go through the same course of existence again and over again? Being separated by thy illusory energy O lord, the people pray for other things such as sons and wealth etc. But, as a father takes care for the interest of his children out of his own accord, so it behoveth thee thyself to encompass our well-being." 25-31.

Maitreya said:—Having been thus eulogised by Priuhu the Reverend One replied saying as follows unto the latter:—"O king! Thou shalt have perpetual devotion unto me. Thou art very fortunate in that thou hast got such a good sense by dint of which the wise can get over my power of illusion (Maya) which it is very hard to pass through. O lord of men! Do thou strictly follow my instructions He who acts upto my instructions meet with well-being ever and everywhere."

Having thus expressed His satisfaction with the address of Prithu. and having been duly worshipped by him, and thereafter having extended favours unto him the Reverend One desired to disappear. At this stage He was welcomed by the king with befitting words, heart-felt devotion and folded palms and in Company with the devine saints, the celestial manes, Gandharvas, Siddhas, Charanas, Pannagas, Kinnaras, Apsaras, and the other creatures living on earth and the sky, and amidst, many other followers of the lord

of Vaikuntha,—the Reverend One repaired to His own region (the excellent Vaikuntha), as though stealing away the hearts of His devotees. Thereupon, having directed his salutation unto Vasudeva, after he had been out of view, the king Prithu also repaired to his own city with his mind charged by the instructions of the lord that formed the refuge of soul (32—38)

CHAPTER XXI.

PRITHU GIVES INSTRUCTIONS TO HIS SUBJECTS IN THE SACRIFICIAL ASSEMBLY.

The auspicious Maitreya went on saying :—My child Vidura! When king Prithu re-entered the city, at places it was adorned with garlands of jewels and flowers, silken cloths and golden gateways and the whole city was profusely perfumed with incences The highways, lanes and courtyards were sprinkled with water mixed with Aguru and Sandal, and every place was well adorned with flowers, fruits, Atapa-rice barley, fried-paddy, and lamps and all places were embellished all over with groves of plantain trees, betel-nut trees and with garlands made of the leaves of diverse other trees. All subjects and also specially the girls of the city adorned with precious ornaments and jewelled-ear-rings sparkling went out in procession to recieve the king with burning lamps, curds and various other auspicious articles. Thereupon the invincible king, void of anger, welcomed with the sound of conch-shells and bugles in symphony with the vedic recitations of Ritwikas re-entered his own palace. Being welcomed in the way at places, that illustrious king equally treated with befitting greetings all those citizens and villagers all in delightful heart, and the king also conferred upon them desired for boons. The actions of king Prithu were excellent; he was great and worthy of the respect of all; having extended his fame far and wide

with various actions, the illustrious king ruled the Earth for a long time and at the end attained to the most excellent region of lord Sri Hari. (1-7).

The illustrions Suta spoke unto Sanaka saying, "Having heard the auspicious Maitreya so describing the glory of the Prime king Prithu in detail, with particular mention of the endless qualities which were always admired by greatmen,—Vidura, a great votary of the Reverend One, reverentially asked him as follows :—

The wise Vidura said,—"O thou foremost of the wise! Do thou relate unto me the pious actions of king Prithu who was installed by the best of Brahmanas who received the worship of the celestials, milched the Earth with his two hands and held therewith the energy of Vishnu and depending on whose powers, the king, Lokapalas and all others have even now been sustaining themselves and getting the object desired—for' what wise man shall not listen to his glories ?"

The auspicious Maitreya then again said,—Residing in the sacred land situate between the rivers Ganges and Jamuna, and knowing that merits acquired would be wasted by actions performed with intent for personal pleasures,—the king did no such action. By dint of might and merit, king Prithu became the lord paramount of the Earth consisting of seven islands, and his rule was obeyed everywhere except in the cases of the Brahmanas and such persons who were devotees of Vishnu. Once king Prithu became initiated in performing a great sacrifice in which were present the celestials, Brahmin-saints and the royal saints etc. (8-13).

All present there having been duly honoured, the king Prithu rose up in the midst of the assembly like unto the moon surrounded by the stars. The body of the king was of fair complexion and symetrically grace-

ful. His arms were plump and reaching down unto knees. His eyes were brilliant and they were rosy resembling the petals of lotus. His nose was charming. His countenance was captivating. His temperament was calm. His shoulders were broad and elevated. His teeth and smiling lips were exceedingly beautiful. His chest was spacious. His waiste was expansive. His abdomen had three folds of skin and like a fig-leaf it was extending on the upper parts and lessening itself gradually downwards. His navel was deep and resembled a whirlpool. His thighs were mighty and were dazzling like glittering gold, and his feet had the fore-parts high. He had thin, curling black hairs on his crown and the well-dressed hairs looked smooth and glossy. He had three remarkable lines on his neck resembling a conch-shell. The cloths that he wore and wound round his body were of costly silk. In accordance with the rules of the sacrifice, he was not adorned with any ornament, but yet he shone in that assembly in his native graces though his person was not decked with ornaments. He wore the skin of a black antelope and he held in his hand a *Kusa* grass, and so simply clad the illustrious king looked exceedingly effulgent and he himself performed all the necessary rites of the said sacrifice. The pupils of his eyes looked serene and it showed to be ever ready to remove others grief. The king looked around the assembly with his sublimely shining eyes and addressed all assembled there saying as follows :—"O ye all assembled here! May all the pious members present here listen to what I say, and may good betide thee all. Persons desirous of being informed of their duty should sincerely communicate their own minds unto the pious, (14-21).

"I have been appointed to do justice unto and protect the people. Therefore I should station them in their respective order of duties, I should protect them

and to supply them with their sustenance. Many such persons may be created by my actions with whom the witness of pristine virtues may be well associated and who should be highly spoken of by the pious well versed in the Vedas and whose rightfull desires have to be always satisfied. The king, who without instructing his subjects in their duties, enjoys their tributes, shares in their iniquities and is deprived of his own merits of virtue. O my subjects! I am your lord. Do ye fix your minds unflinchingly on lord Sri Hari and perform your respective duties for my behoof and thereby ye shall be showing enough favour unto me. O ye ancestral Rishis of unsullied merit! Do ye approve of the result that accrues to the performer of an action the instructor and the approver thereof. O ye foremost of the worshipful ones, in the opinion of some, there exits one lord of Sacrifice, while according to others both in this world and in the next is perceptible this body wich is the instrument of all enjoyments. (22-27).

The primal kings such as Manu, Uttanpada, Dhruva, Priyavrata and my grand father the king Anga,—these kings of mighty minds and such others possessing great souls and the self-born one (Brahma), the devine Bhava, and the celebrated kings of Daityas namely Prahlada and Vali, all held that there exists One above all who is bestower of the fruits of actions. Only some impious ones namely the king Mrityu and his grandson Vena had not admitted that view,and they withdrew themselves from the established paths of piety, for which reason they should be greatly pitied. The five-fold fruits of piety such as *Dharma* (piety), *Artha* (wealth of good qualities) *Kama* (the best of desires) *Swarga* (the attainment of the heavens) and *Moksha* (the final emancipation), these five are in reality identically of the same source and as such they go to show that there exists some One above all. Action is not permanent. It ends as

soon as it is finished. It is not capable of giving any result. Then again, on account of action being independent of the celestials, they are not capable of influencing an action. It follows therefore that there is God who grants results of actions, and it is He only who is capable of granting *moksha* or final emancipation. Save that God, there is no other deity capable of granting *Moksha* or final emancipation. Just like the stream of Ganges descending from the finger of His feet the daily inereasing desire or devotion of serving His lotus feet, destroys the sullied understanding of the people acquired and accumulated in many births by creatures scorched by worldly miseries; by resorting to His lotus feet the darkness of ignorance of one's mind is dispelled; being disassociated and strengthened by dint of discriminative knowledge he does not again take birth into the miserable world. Do ye therefore leaving aside all guile, and by means of instruction from preceptors and by your meritorious actions performed by mind, words and body worship daily to the utmost capacity His lotus-feet whereof all disires are milched and all your objects shall be fulfilled thereby. (28—33).

Although by his true nature, He is deep discriminative knowledge and devoid of all qualities, still by means of diverse objects, qualities, actions, incantations, works capable of being done by limbs, determination, energy of objects and various names, He assumes the form of sacrifice in this world of actions. As the fire inside a wood assumes the forms thereof, so the Deity appears as many by the fruits of actions. There is no wonder therefore in the worldly attachment appearing in the body that is created within the world with its intellect, time, desire and luck. Then turning the address towards those who were already devoted to the Deity, he said,—Oh! These are nearest and

dearest unto me. They favour me greatly, because they being of firm vows and of unsullied virtues always worship the lord Sir Hari, the preceptor of all, including even the lord of deities who share in the sacrifices. I pray with all the emphasis that I can command that the pride of a Royal Family may never think of slighting the families of the twice-born ones, and also the families of those by whom the Reverend One may have been won over, so to say,—because the families of the twice-borns and the Devotees of the Supreme Purusha are ever prosperous with the great riches of forgiveness, asceticism and true knowledge. Do ye, therefore, be unflinchingly devoted to your respective duties, and serve with single-minded reverence the race of the Brahmanas. By serving the feet of the Brahmanas daily, even lord Sri Hari, the Supreme Purusha, the Brahmanya-deva, obtained the constancy of Lakshmi and eternal glories hallowing the whole universe ; and in whose service (service of the Brahmanas) is pleased the Omniscient, Self-manifest Lord of all creatures and fond of the Brahmanas. Be ye initiated into the pious practices of the Reverend One and serve the Brahmanas whole-heartedly. (34—39).

By serving the Brahmanas daily, a person in no time acquires the purification of self and of himself attains to final liberation. Even for the celestials there is none greater than the Brahmanas. The deity Ananta, knowing the hearts of all does not relish the offering thrown into the lifeless fire so much as he does, when persons cognisant of the truth that the Diety is all knowledge, throw them in the mouths of Brahmanas reciting the names of the deities who are all worshipped in sacrifices. Whoever, by means of reverence, asceticism, adoption of good and renunciation of evil means, silence, control of senses, and single-mindedness, meditates upon the eternal, ever-existing and pure Brahman, for the purpose of understanding the true meaning of the Vedas, in which this universe is manifest as clearly as one would see through

a transparent glass. O the worshipful Sir ! May I for all my life carry on my head the dust of the feet the Brahmanas, whoever carries on his head daily the dust of the feet of Brahmanas, his sins are speedily destroyed and all good qualities of themselves resort to him. Wealth follows the heels of such a person and all his desires are readily accomplished. He acquires a good character and he attains satiety in all respects and becomes a refuge to the aged even. May the race of the Brahmanas, the kine and the Reverend One with the best of His followers be propitiated unto me for all times." (40—44).

The auspicious Maitreya said :—The king Prithu having so spoken to them, the Pitris, the celestials and the Brahmanas became highly delighted with him and praising him said as follows :—"The saying that by a son all the regions are conquered is verily true inasmuch as the vile King Vena although having been slain by the dreadful imprecation of curse by the Brahmanas, yet has been saved from the hell (by virtue of his good son—the King Prithu). Then again, on account of his vilifying the Reverend One the Daitya King Hiranyakasipu was about to enter the darkness of hell, but was saved therefrom by virtue of the power of asceticism of his illustrious son Prahlada. O thou paramount king ! O thou gifted with great prowess ! Thou art the lord of the Earth. Do thou live for hundred years, since thou hast unflinching devotion unto the lord Sri Hari, the protector of all the universe. We having got thee of pure fame as our lord, we have the legitimate pride of having obtained to-day just the lord Mukunda, so to say, as our lord, for thou hast been so chanting before us the sacred glories of Brahmanyadeva and the highly illustrious Vishnu. We are thy subjects, and therefore it is but fit that thou shalt so instruct us, because to govern the subjects to their satisfaction is the characteristics of the kind and great kings. We were so long moving about in darkness, so to say, having our vision blinded by actions as influenced by destiny ; but through

thy favour, we have to-day got over to the other end of the darkness of ignorance. Salutation unto that great Purusha of pure soul, who entering into the Brahmanas and the Kshatriyas protects this universe by His own energy. (45—52).

CHAPTER XXII.

SANATKUMARA INSTRUCTS PRITHU IN THE KNOWLEDGE OF THE GREAT TRUTH.

The illustrious Maitreya went on saying :—My child Vidura ! When the people assembled there were thus speaking to King Prithu of mighty prowess, there arrived four Brahmarshis gifted with the effulgence of the sun. They were of accomplished piety, and they were descending down from the sky as though removing thereby the sin of the creatures. By their effulgence, those Brahmarshis appeared to be Rishi Sanaka and others. The King Prithu with his followers fixed gaze upon them. Being desirous of regaining the vital breath that was about to go out at the sight of those Rishis, the King with his councillors and retinue stood up like unto the creatures following the call of nature. The Rishis arrived there and after they had accepted their seats and *Arghya*,—the king humbly lowered his shoulders and worshipped them reverentially. The King himself washed their feet and with that water he washed his own hairs. From that it was manifest that the King not only approved the conduct of the good but himself also adopted that. With delighted heart, great reverence and self-control, the King addressed those Brahmarshis,—who were the elder brothers of the divine Lord Bhava, and who were seated on golden seats shining in splendour like that of burning flames,—as follows :—"O thou mighty ones ! What great meritorious act have I performed that I have been blessed with a look on thee who art rarely to be beheld by even best of Yogins ? 1—7.

"Or, it may as well be held that nothing is ever hard to be acquired by them either in this world or in the next with whom are propitiated the Brahmanas, and the Reverend Lords Siva and Vishnu with their followers. Due to want of proper sight the people cannot see you, although ye travel all over the Earth. Those pious householders are indeed blessed, although they may be poor, in whose house the saints worthy of worship accept waters, grass (durva-grass : an article of worship in the form of *Arghya*), earth, etc. and the service of the house-holder himself and his servants. On the other hand, those houses which although may be filled with riches but have not been blessed with the sacred foot-prints of godly-minded ***Vaishnavas*** are verily like the trees which is the abode of serpents and as such terrible. O ye best of Brahmanas ! Has your journey to this place been free from disturbance ? O ye twice-born ones ! You are calm, desirous of final emancipation and you have performed many hard penances from your boyhood. Is there any well-being for us who consider the objects of perception as constituting the real pleasure and who by their own actions have been thrown into this soil of miseries ? (8—13)

My question about your well-being has not been proper, for you delight in your own souls and you have no distinction between good or evil. I have a firm conviction that you are the friends of those persons who are stricken with worldly miseries. Do you be pleased to tell me, therefore, by what means well-being in this world can be easily secured by the people. Ye are the Divine Ones, and you are the foremost of those who have controlled their minds. The Reverend One being manifest in persons like you traverse the Earth as Siddhas for the purpose of favouring His votaries."

Thereafter, the auspicious Maitreya again began saying :— Having heard from king Prithu all the above concise, reasonable and sweet speech pregnant with high import, the Sanat Kumara smiling with delight replied saying, "Well hast thou spoken,

O great king. Thou art bent upon the well-being of all creatures, and thou art wise and pious. The company of a pious sage is desirable both for the hearer and speaker, inasmuch as for the welcome question of the pious extends pleasure unto all. I am highly pleased to meet you. (14—19)

"O king! The desire which thou always hast in singing the glories of the lotus-feet of the Madhusudana (the slayer of the Daitya Madhu by name), removes the dirt of mind and desire, which is otherwise very hard to be achieved. Through a thorough discussion of all the sacred Sastras and treatises, it has been established that the renunciation of attachment to all other objects but self or soul, and devotion exclusively unto soul, which is identical with Brahman devoid of qualities, are but the two means of acquiring final emancipation. Such a perfection may gradually be achieved through reverence, piety, god-mindedness, satisfying religious queries, spiritual absorption, worshipping the masters of asceticism, and chanting the holy names of the Reverend Lord Sri Hari. By disassociation with those who are possessed of the desire of acquiring wealth and satisfying sensual pleasures, by accepting the wealth offered by them, and by the desire of living in a secluded place, one can obtain attachment to his soul. But even these are of no practical utility if there be no chance of drinking the nectar of themes relating to Lord Sri Hari. Devotion unto one's soul may also be acquired by not injuring others, observing the conduct of those who have been disassociated from the world' enquiring into the well-being of the soul, hearing the nectar-like themes touching on the Lord Mukunda (Vishnu), controlling the senses, renouncing passions, observing penances, not vilifying the ways sanctioned by holy writings, being devoid of actions, and suffering patiently the influence of seasons, by chanting again and again the glories of Sri Hari which are like the ornaments for the ears of His votaries and unflinching devotion to the soul which is identical with Brahman devoid of qualities and who is at one with cause and by action. (20—25)

When devotion to the soul mingles ultimately in Brahman devoid of qualities, then the devotee assumes the condition of a spiritual guide and by virtue of knowledge in truth and through disassociation from the worldly objects of attachment, destroys the idea of egoism in his mind and feels free from desires, that covers the real knowledge (tattwa jnana) of the creatures, and observes his identity to be identical with the five fundamental elements. The destruction of impurities in the mind of the devotee at this stage is like unto the fire destroying its stay the burning fuel, when the idea of ego is thus burnt down or destroyed, and along with it all the attendant attributes,—the devotee then sees only the soul—neither more the external objects are seen nor the internal feelings are perceived. That is to say, with the destruction of the ego all sense of difference or distinction disappears, just like the state of the person awakening from a dream seeing no longer the scene of the dream. With the existence of the ego in the mind, a person either in the state of a dream or of wakefulness, perceives difference between the seer and the object seen ; but the same person would not perceive this difference when the idea of ego or individual vanity is no longer present in his mind. As for example,—water, looking glass and such other objects of transperancy existing all over the world, a person always beholds difference between his own self and others by reason of the respective reflections being seen through those objects of transperancy. The mind of a person is drawn towards worldly objects by the senses which are attached to them, and like unto trees drawing water from the lake by means of the roots, it takes away from intellect its power of judgment. With the destruction of the power of judgment memory disappears and with it the intellect. The wise persons denominate this destruction of intellect as the destruction of the very self in the soul. (26—31.)

"O king ! For the mankind is there any other loss greater to themselves in this world ? For all objects become dear

to them on account of the soul. The steadily increasing desire for worldly objects in the mind of the people destroys the well-being of mankind, for knowledge and more specially discriminative knowledge of their mind being bewildered due to such attachment towards worldly objects become stationary and inert. Therefore, it does not behove a person, who desires to cross over the dreadful ocean of miseries of the world, to addict themselves to what is ultimately a great hinderance to the acquirement of piety, wealth, desire, and final emancipation. Absolute emancipation is considered as the foremost of what any person should aspire after, because of the fact that the other three objects of even best desires *viz. Dharma, Artha* and *Kama* are invested with the fear of all from the ideal or meeting with destruction even ; so that although these are as well desired (the three-fold objects) for at the initial stages of *Sadhana*, they being not eternal are not adhered to by *Sadhakas* till the end. Even the best of objects such as this universe and the contents such as we and others are, have been brought into existence as a result of and after the agitation of the qualities—and the eternal influence of *Kala* (Time) has their auspiciousness destroyed. Therefore none of those objects are capable of producing well-being of the creatures. O lord of men ! Do thou know Sri Hari who is manifest as knowing the hearts of all creation, mobile and immobile, of all those who are enveloped with body, senses, vital breath, intellect and the consciousness of ego. Only He is eternal and all else are transitory. He is cognisable, He is present in every hair of the body even, and He exists all over the universe. (32—37.)

The Reverend One only is the manifestation of truth, eternally Pure and ever free from all bonds. It is by Him that *Prakriti* (Nature) is sullied by actions and is dominated. It is in Him that this universe, both as existent and non-existent is manifest like a garland mistaken for a serpent. O king ! Do thou take the shelter of Vasudeva, by the

remembrance even of the grace of the figures of His lotus-feet, the pious snap of the consciousness of ego tied with actions which are above the mental comprehension of the ascetics and the perception of the senses Do thou, making the worshipful lotus-feet of the Reverend Lord Sri Hari as the stay, cross this ocean of disasters, very hard to be got over by them who wish to cross with difficulty this ocean of the world infested with the aquatic animals of six passions. For these reasons, do thou absolutely and unflinchingly take resort to the boat-like lotus-feet of the Reverend One and cross over the extensive ocean of miseries of the world."

The auspicious Maitreya said :—Having been thus instructed in the real knowledge of soul or self by the Reverend Brahma's son Sanatkumara, cognisant of his own self,—King Prithu first of all bowed down unto him and then expressed his eulogy as follows. The King said :—"O ye Brahmanas ! Ye have been good enough to come here with a view most probably to consummate the favour which Hari, the Reverend One, ever kind towards the distressed, formerly extended towards me. Everything has been accomplished by you who are so kind. Everything belonging to me and my body have already been dedicated unto the pious. What else may I now confer upon thee ? Therefore, I do now bestow upon thee my life, wife, children, house, kingdom, earth, army, treasury, and all others. (38—44).

Only one who is versed in the Vedas is worthy of having command over the army, administration of the kingdom and rule over the people. The Brahmanas, themselves enjoy their own food wear their own clothes, and give away their own things. By the favour of the Brahmanas, the Kshatriyas and the other castes enjoy their livelihood. Those gracious Brahmanas, who are versed in the Vedas, and spiritual discussion,—we have been instructed in the ways of the Reverend One. The Brahmanas are always contented with the complacency of their own actions of extending kindness unto all

creatures. How, besides, folding our palms, can we return their kindness ?" Those Lords of asceticism, then having been duly worshipped by the Paramount King Prithu, rose up in the sky in the presence of all present there, and while so departing thence those Brahmanas praised the conduct of the King in high terms. O my dear Vidura ! Thereafter, being stationed within his own self by virtue of the spiritual knowledge imparted unto him by those foremost of the pious, king Prithu, the son of Vena, considered all his desires satisfied. And consigning the fruits of all his actions unto the Reverend One, the king went on performing all actions with due deference to time, place, instruction and means. (45—50).

Thereafter, although the king lived as a householder and his kingdom existed in splendour and prosperity, yet he considered himself as merely an agent of all actions done for the well-being of his subjects, and resigning the fruits of his actions unto the Brahmanas and having controlled his mind and being disassociated from the attachment to everything of this world, and being free from any sort of egoism in him passed the days like unto the Sun in the sky. The king had no further any attachment to anything of this world. Thus carrying on spiritual communion and performing all actions disinterestedly, the king Prithu begat in due course of time on his wife Archi five sons. These five sons were all like his own illustrious self, and they were named Vijitaswa, Dhumakesha, Harjaksha, Drabina, and Vrika. Having his mind solely devoted unto the Reverend Achyuta, king Prithu assumed at different times the diverse qualities and actions of all the Patriarchs (Lokapalas) for the protection of all creatures. Thus having pleased his subjects with his mind, appearance, sweet words and best qualities,—Prithu was renowned as "Raja" and ruled on the Earth, shining in renowu like the second Moon. So ruling on the Earth the king used to gather revenue from the subjects and distributed them in time, just as the sun draws the moisture of the Earth through

its scorching rays and then showers same upon the Earth in time in the shape of rain. In effulgence and prowess, Raja Prithu was irrepressible like fire and invincible like Mohendra to all other Kings of the Earth. (51—56).

In respect of patience, Raja Prithu was like the Earth herself and like heaven he used to satisfy all desires of mankind. He used to shower like unto the clouds all desired for objects to his needy subjects. Like the ocean, Prithu was immeasurable in point of gravity and intentions. He was firm in conviction like unto the Mountain Sumeru. In point of learning and erudition, Prithu resembled the pious king Yudhisthira. He evinced wonders like unto the king of Mountains the Himalaya, and in wealth he was like Kuvera, the God of riches, and like Varuna he used to keep wealth in secret, and in prowess and access he was like the wind-god. In temper king Prithu was so high-strung that he was deemed to be the Reverend Rudra. In personal gracefulness and beauty he was like Kandarpa (Cupid) and he was large-hearted like a lion the king of beasts. In love towards his subjects, king Prithu was like Manu, and in lording over them he resembled the Reverend Brahma. In discussion on the Vedas, King Prithu was like Vrihaspati, the preceptor of the celestials. In control over the senses, he was the Reverend Vishnu himself. He had no comparison in devotion unto the kine, the Brahmanas, the preceptors and the votaries of Lord Vishnu, and also in bashfulness, humility, good conduct and in effort to do good unto all creatures. Being chanted every where by men, women and other beings his glories entered even the ears of ladies in the harem, just like the piety of Sri Ramchandra the Lord of Sita is ever chanted in the mouths of the pious. (57—63).

CHAPTER XXIII.

THE KING PRITHU REPAIRS TO VAIKUNTHA.

The auspicious Maitreya went on saying :—From the time of Sanat Kumara, who was conversant with Brahman and was a master of yoga, instructing him in the knowledge of the great truth about the self or soul, Prithu engaged himself in the culture of that knowledge in himself. With the advancement of his age the desire of giving away of food, villages etc. increased in the mind of Prithu. While so passing on his days, one day considering himself to have advanced much in age he thought within him thus :—"I .have conferred sustenance and maintenance upon all creatures, mobile and immobile ; I have protected the pious observances of the pious ones and have fulfilled the mandate of God for which I was born. So that there is no more of any necessity for my remaining in the stage of a house-holder." Having so thought over in his mind, king Prithu made over the rule over the Earth, who was his own daughter, in the hands of his son, and himself with his wife repaired to the forest. The subjects felt the separation from the king too much and the Earth herself appeared to have been weeping for the grief of separation from her father, the king Prithu. As the king had formerly set himself upon conquering the Earth, now he engaged himself with as much seriously in hard penances. In obedience to his supreme control, the rites of the ascetics could in no way be disturbed there. At first the king began to live on roots and fruits. Thereafter, for sometime he lived on dry leaves, and after that he lived on water only for some fortnights and thereafter he lived only on air. During the summer season, Prithu would be patiently sitting with fire all around even with the hottest sun over his head. During the rainy

season again, he used to live uncovered. During the winter he used to immerse himself in water up to his throat (but at all times) he used to lie down on earth. Being patient and self-controlled, and having conquered his passions and vital breaths, king Prithu underwent extremely hard penances being desirous of worshipping the excellent feet of Srikrishna. (1—7).

Having the fruits of his past actions destroyed by the continued practice of Yoga, and with his mind purified through hard penances, and having his six passions subjugated by dint of Pranayama, and having all bonds of the world severed, that foremost of men, the king Prithu by means of excellent spiritual communion which the divine Sanat Kumara had pointed out to him,—the king Prithu went on worshipping the Supreme Lord. By dint of his unflinching devotion, the mind of the pious Prithu, ever following the Reverend One, became soon closely attached to Brahmanas. Having his mind and heart purified by the worship of the Divine One, Prithu acquired the discriminative knowledge of disassociation from the world, which having been steadily increased and developed by the meditation upon the Reverend One, he also severed the bonds of doubt from his heart, which is the stay of all doubts of the creatures. Having destroyed the sense of consciousness of the ego by which one considers the body to be his own, and having perceived the nature of the Divine Soul or Brahman, and having been purged of the desires for apparent and seeming *Siddhis* (success), king Prithu cultured that knowledge by which he would be able to sever all the bonds of the material body. An ascetic, conversant with the powers of Yoga exercises cannot be called to be truly careful so long as he does not acquire an inordinate attachment towards the glories of Srikrishna. Having fixed his mind unflinchingly upon the soul and having attained to the state of Brahman, that foremost of heroes Prithu, on the arrival of the proper hour had renounced his own person. (8—13).

Having obstructed the anus with the heels, first of all Prithu gradually took the vital breath upwards. Then placing the vital breath in the navel, in the heart, and in the throat, he took it steadily up between the two rows of his eye-brows. Then raising the said vital breath still higher up to the top of his head (in the brain—the *Brahma-randhra*) he became devoid of all worldly consciousness. Thereupon, he consigned the vital breath to the air, the hard portion of the gross body to the earth, the physical strength unto the fire, the senses to the ether and the watery portions to the water. Thereafter, Prithu consigned the earth to water, the water to fire, the fire to air, and the air to ether and the ether to the five senses and the five senses to the five fundamental elements or their respective origins. Having then united the elementary matters with *Ahankara*, he again consigned it to the principle of *Mahat* in which all the qualities are stationed ; and Mahat also he consigned to the Being gifted with the illusory energy. Formerly, King Prithu was a person attached to the world and the worldly things and attributes, but now being stationed high in his own real self or soul by virtue of the real knowledge, and having been disassociated with the world in every respect, he renounced his gross body which had really the attachment to the world and its objects.

Thus having finished the narrations on king Prithu himself, I shall (Maitreya went on saying) now give you an account of his great queen Archi who out of devotion unto her lord (husband) followed him on foot to the forest although she was very tender and was not used to touching the earth even with her feet. Although she had in the meantime been greately emaciated due to devotedly following the hard pious penances of her husband (the king Prithu), and also due to following the means of livelihood resorted to by the Rishis, still she did not feel any pain because of her feeling greatly delighted with the touch of her beloved husband's hands. Beholding the body of her husband and of the lord of the

Earth deprived of all senses, Archi, the chaste one, bewailed for sometime for the irreparable loss to herself and to the earth, and then making a funeral pyre there on the summit of a mountain in the forest she placed thereon the body of her husband (king Prithu). Thereupon going through all the necessary ceremonies on the occasion, she took her bath in the mountain stream and having performed *Tarpana* (the water-giving ceremony) unto her lord of glorious deeds, and saluting the celestial deities stationed in the sky,—she went thrice round the said pyre of her husband and meditating in her mind the feet of her husband entered into the funeral fire. (14—22.)

Beholding the chaste lady Archi so accompanying her husband, the king Prithu, the foremost of the heroes, in death, the thousands of the wives of the celestials with their respective husbands became exceedingly delighted and conferred boons on her. On this occasion celestial musics were played, and flowers were showered on the summit of that mountain, and the wives of the deities said :—

"Oh blessed indeed is this chaste lady Archi, who like unto Sree (Lakshmi) worshipping the lord of sacrifices, has followed with all her heart her own husband, the paramount lord of all monarchs. Then again, by virtue of glorious deeds which can hardly be comprehended Archi has literally surpassed us all in following her husband, king Prithu, the son of Vena, to the sacred region above us. The state of an immortal is not hard for them to acquire, who, even though gifted with a transitory life, acquire such a virtue as enables them to attain to the lotus-feet of the Reverend One. The person who, having been born with great difficulty on the earth as a man, the state of life which in itself is a royal road to emancipation, is overwhelmingly attached to the world and its objects, brings about his own mischief like one left off by the Reverend One." (23—28.)

The auspicious Maitreya said :—The wives of the celestials

having chanted her glories as aforesaid, she reached the excellent region which her husband, Vena's son, the foremost of those conversant with the knowledge of the self or soul, attained to by dint of his unflinching devotion unto Achyuta. I have thus described (Maitreya said) unto you (Vidura) the life and deeds of the great and generous Prithu, the foremost of those devoted towards the Reverend One. Who ever will reverentially read or chant this sacred theme touching on the glorious king Prithu, or narrate same to other persons, shall attain to the excellent state acquired by Prithu. For reading this sacred narration, the Brahmanas shall be gifted with the, effulgence of Brahma, the lord of creation ; the Kshatriyas shall be the lords of the Earth ; the Vaisyas shall be the masters of various beasts ; and the Sudras shall be pious. If a man or woman listens this sacred narration reverentially twice daily, one who has no son, shall be blessed with it, one who is poor shall get by great wealth, one whose fame is unknown shall have it widely renowned, and an ignorant wight shall become learned. This theme is highly sacred and auspicious and it destroys all the disasters of the mankind. (29—34.)

The chanting of this holy narration enhances longevity, wealth and fame. It leads one to the attainment of celestial region and it destroys all iniquities. Persons desirous of attaining to consummation in piety, wealth and desire, should reverentially listen to this narration which is the road to the acquirement of four-fold objects *viz. Dharma*, *Artha*, *Kama* and *Moksha*. If a king being desirous of victory, first listens to this holy theme and then proceeds against his enemy kings, in that case those kings shall of themselves bring tribute unto that pious king, as they formerly did unto the illustrious Paramount king Prithu. Being disassociated from others and carrying unsullied devotion unto the Reverend One, a person should reverentially hear, narrate or read this sacred theme of Vena's son. O son of Vichitravirja ! This story is said to be

highly meritorious. One who fixes his mind upon it, attains to the excellent state acquired by king Prithu. If a person being disassociated from the world, and with great love unto it, every day chants and listens to this story of Prithu and his noble character and glorious deeds, he shall acquire firm devotion towards the lotus-feet of the Reverend One, which are deemed to be the boats that can take us to the other end of the ocean of miseries of the world. (35—39.)

CHAPTER XXIV.

THE EULOGY UNTO THE DIVINE RUDRA.

The illustrious Maitreya again began saying :—After the sovereignty of the Paramount King Prithu, his eldest son Vijitaswa ascended the throne and as such he then became the Paramount Lord of the Earth. He was very fond of his brothers, and he conferred upon each of his younger brothers a quarter of the Earth to rule. To Harjaksha he conferred the eastern side. The southern quarter he bestowed on Dhrumrakesha ; the west on Vrika and the north on Dravinasa. Having acquired from Indra the art of disappearing from view he was styled as *Antardhana.* He begat upon his wife Sikhandini, three sons named Pavaka, Pavamana and Suchi. These three sons were *Agnis* formerly and they took their birth as such under the imprecation of curse from the great Vashistha Muni. Having so suffered the full term of the said imprecation afterwards they again attained to their own condition. Antardhana begat also another son on his another wife named Navaswati. That son of Vijitaswa was named Havirdhana. Vijitaswa did not kill Indra even after knowing him to be the obstructer of his father's sacrifice. For this reason Indra was pleased to impart unto him the art of *Antardhana* (disappearing at will from any one's view). So, passing on his days as a

Paramount king for sometime, once he thought on the duties of the kings such as the collection of revenues, administration of justice and the taking of custom duties. On so thinking on these, he thought them to be too trite in nature and practically he retired from these duties under the seemingly engagement in the undertaking of a great sacrifice extending over a long period in which he spent a lot of the hoarded up monies. (1—6),

In that sacrifice, being cognisant of the Supreme Soul,—he duly worshipped the Great Purusha who removes the afflictions of his votaries, and thus having been engaged in holy self-communion or communion with the soul he attained in a short time thereafter to the excellent region of the Reverend One. Havirdhana, the grand-son of Maharaja Prithu, begat on his wife Havirdhanee by name six sons named, Vahirsada, Gaya, Sukla, Krishna, Satya and Jitavrata. Amongst them, Vahirsada was greatly fortunate and became Lord paramount, and was always engaged in ascetic observances and Yoga practices. Having celebrated sacrifices all over the Earth, as he did, every place was covered with the tips of Kusa grass directed towards east. At the command of Brahma, Prachin-varhi, as he was entitled lately, espoused the hand of Satadruti, the daughter of the ocean. Beholding Satadruti of youthfull age, gifted with graceful limbs, well adorned with various valuable ornaments while going round the sacrifical fire of the wedding ceremony,—Agni, the presiding deity of the said sacrifice, cherished amourous desires for her, as he once did for Shuki, with the jingling sound of the *Nupuras* of this newly wedded Satadruti were conquered the celestials, the Asuras, the Gandharvas, the ascetics, the Siddhas, the Serpents and men of all castes and creeds. Prachin-varhi, the minghty one, begat on Satadruti ten sons. All those ten sons of Prachin-varhi were called Prachetas, and they were all equally observant of vows and pious penances. (7—13).

Having been commanded by their father, the mighty Prachin-varhi, to procreate progeny, all the Prachetas entered

19

into the ocean for carrying on ascetic observances. There in the depth of the ocean, they adored for ten thousand years the lord of asceticism with hard penances. These Prachetas with great self-control meditated upon, recited holy names and reverentially worshipped the Deity according to the instructions imparted on them by Reverend Siva who was exceedingly delighted on seeing them so devotedly bent upon the meditation at the time of their so entering the depth of the ocean for that purpose.

At this stage of the narration, the illustrious Vidura asked :—"O Brahman ! Do thou be pleased to narrate unto me as to how those Prachetas could meet the Divine Siva on the way and also what did that Divine One delightedly communicate unto them ? O Brahman ! To meet the Divine Siva is hard of being got at by bodied beings. To encompass such desired for meeting with the Divine Siva ;—the foremost of the sages, disassociated from the world engage themselves in austere asceticism,—although the Reverend Siva said to be enjoying in. His own self and being invested with His own dreadful energy sojourns on this Earth for the protection of the creatures created by Himself."

Thereupon, the auspicious Maitreya replied :—O my child Vidura ! Carrying on their crown the behest of their father to procreate progeny, the pious Prachetas, delightedly repaired to the western quarter to practise their intended devout penances. (14—19).

Proceeding a little towards the west, the Prachetas saw a huge lake which appeared to be as deep as the ocean, and its water appeared to be as transparently clear as the mind of the great and the lake itself was full of various sorts of aquatic birds and animals. The extensive lake was filled with blue and red lotuses and *Kalharas* (a kind of lily) and it was resonant with the musical notes of Swans, Sarasas, Chakravakas and Karandavas. The trees and creepers there were literally worked up with the sweet notes of the maddened black-bees

and a great festival was made by the wind scattering the filaments of lotuses on all sides. Hearing the sound of *Mridangas* (a musical instrument made of earthen vessel set up with skin covers) and Panavas, and the charming songs of the Gandharvas, the Prachetas were greatly delighted. Then, on beholding the Prachetas so arriving at that lake, the foremost of the immortals having three eyes and blue throat (the lord Siva) was seen with a delighted countenance, shining like burning gold, with his followers around Him chanting His glories. On seeing the Divine Siva as such, the curiosity of the Prachetas was excited and they reverentially bowed down unto Him. (20—25).

The divine Bhava capable of removiny the miseries of the distressed and fond of the pious, became highly pleased with those princes (Prachetas) and said to them who appeared to him to be good natured, conversant with piety and gifted with good character. The Reverend lord Rudra said :— "Ye are the sons of Vahirsada. I am cognisant of your devotional inclinations of mind. May good betide thee. With a view to favour thee with desired boons I have come hither to present my self before thee. Such a person is beloved unto me who has sought shelter of the Reverend lord Vasudeva, who is the Supreme lord over Prakriti and Purusha. The person who is observant of his own religious duties, after hundreds of births attains to the station of *Brahman* and thereafter obtains me. But the votary of the Reverend lord Vasudeva, even after his death attains to the station of Vishnu, which is beyond the influence of illusion, just as I myself and the other deities would attain to His state, after the extinction of the corporeal frame. Devoted as ye are to the Reverend One, ye are dear unto me as unto him ; as unto the devotees too there is none dearer than myself. Do ye, therefore, attentively hear what I say unto you. What I shall advise you is highly sacred, auspicious and blessed. I advise you to recite my instruction unhesitatingly, which should bring about your well being." (26—31).

Thus, the divine Bhava having his heart stricken with compassion, recited to the princes standing before him with folded hands the glorious themes touching on the Reverend lord Narayana, as follows : The divine lord Rudra said,—"Oh lord ! Thine excellence tends to bring about the self-gratification of those leading persons who are cognisant of their own real self. May I attain to the said self-gratification. Salutation unto thee who dost perpetually exist in supreme delight. Thou art identical with soul and all. Salutation unto the lotus-navelled Deity, identical with gross and subtle senses. Salutation unto lord Vasudeva who is calm, who is above changes and who is self-manifest. Salutation unto the lord Sankarshana, who is subtle, who is eternal, who is indescribable and who is again the source of destruction to all. Salutation unto thee by whom we can well comprehend the universe. Salutation unto Pradyumna who is identical with understanding. Salutation unto the deity Aniruddha and unto him who is identical with the mind and the lord of senses. Salutation unto thee who art like the Sun, who dost by thine energy extend over the whole universe, who art above decay and extension, who art the road to Heaven and emancipation, and who knowest the heart of all beings. Salutation unto thee who art identical with fire, the instrument of the sacrifices performed by the four priests, who art the food for the ancestral manes, the food for the celestials, who art the divine Soma, and the master of the Four Vedas. Salutation unto thee, who dost grant gratification unto all creatures, in the shape of the water. (32—38).

"Salutation unto thee, who art identical with the Earth, who art the body as well as the soul of all creatures and who art manifest in the form of the entire universe. Salutation unto thee, O lord, who art the protector of the three worlds, the air or the vital breath of all bodied beings. Salutation unto thee who art identical with Strength, energy, power etc, and who art the ether as well through which is understood

the meaning of all and also unto thee who art the stay and support of the internal and external conduct of the creatures. Salutation unto thee who art the sacred region, highly glorious and who art identical with the motive power of all actions and also the cessation there from, the fruits where of constitute the attainment to the region of the ancestral manes and the celestials. Salutation unto thee who art identical with *Mahakala* (the dreadful Death) which is again the ultimate result of impious actions. Salutation unto thee who art the bestower of the fruits of all and who art all knowing. Salutation unto thee who art highly pious. Salutation unto lord Sri Krishna who is gifted with ever unimpeded understanding, the Prime Purusha and the master of Sankhya and Yoga system of philosophy. Salutation unto thee who art the same with the lord Rudra, who art the soul of the consciousness of ego, who art enveloped with three fold energies, and who art Brahma from whom divine speeches have emanated. O lord! Do thou be pleased to manifest before us who are desirous of beholding that form of thine which is most beloved of thy votaries, and that form of thine which is worshipped by those who are devoted to the Divine One, and that form which by virtue of its own qualities holds in relief of all the senses. That form of thine which is yellow like the cool cloud of the rainy season, filled with all the graces. That form of thine which is bedecked with four arms extending to the knees and graced with all the well-formed limbs and a beautiful countenance. Thine eyes are like the lotus-petals ; thine eye-brows and the nose are beautiful, the rows of teeth are charming, the face is graced with beautiful cheeks and the beauty of the ears has been enhanced by their being of equal dimension. Thy form is verily beautified with two outer corners of the eye as if smiling delightfully. Thy head is full of curling locks of hairs. Thy yellow raiments resemble the filaments of a lotus and two shining ear-rings hang down the tips of thy beautiful ears. There on thy holy

person shine in great splendonr, crown, bangles, necklace, Nupura, Mekhala, conch-shell, discus, mace, lotus, garland and jewels. Like unto the manes extending over the shoulders of a lion the *Kaustubha* gem appear superbly prominent on thy wide breast and its shining splendour puts to shame a touch-stone with marks of gold. Due to the breath going in and coming out, the three-folds of skin on thy abdomen having been shaken, appears like the leaves of a fig-tree ; and thy navel like a deep whirlpool with ripples seems that the universe was again entering unto the source of its origin. (39—50).

"The complexion of the Deity was dark-blue. On His waist was a yellow raiment which was again beautified with a golden *Mekhala* (a chain of gold). The Deity appeared to be more beautiful for possessing equal but charming feet, a pair of symmetrical thighs and well-proportioned knee-joints. O lord ! Thou art the preceptor of those who are possessed by the quality of darkness. Do thou be graciously pleased to manifest unto us that form of thine graced with the pair of lotus-feet by reason of their having been radiant like the petals of autumn lotuses. The brilliance of the nails attached to those charming feet removes the darkness of mind and as such destroys the fear of thy votaries. This form of thine can be meditated upon by such fortunate persons who crave for self-purification, devotion unto which vouchsafes safety unto them who are particularly observant of their respective religious duties. Thou art obtainable by only such persons who are unflinchingly devoted unto thee. Thou art on the other hand, very hard to be got at by any other bodied beings. So that those who have kingdom in Heaven and all those men who are perfectly cognisant of their own self equally desire to obtain a view on thy holy form. It is very hard even for the pious ones to worship thee and to adore thee with single-minded devotion who desires for the celestial bliss save thy feet. Although verily capable of bringing about the dissolution of the universe with expanding thy eye-brows

displaying immeasurable strength and prowess, the god of Death (Kritanta) even can not be proud of calling him to be his own who may take refuge unto thine feet. (51—56).

"I (Siva said) cannot compare heaven or final emancipation with half a moments' association with those who are exclusively devoted to the Reverend One, far less to speak of the kingdom of men who are subject to death. May we be united with those pious persons who have been externally and internally purified respectively with the sacred water and the chanting of thy glories. Those persons who have commiseration for creatures whose souls are freed from anger and other passions and in whom the qualities exists, and this we shall deem as thy great favour. When a person's mind is not drawn towards external objects by being purified and blessed with devoted reverence unto thy pious devotees, and does immerge in the cave of darkness representing ignorance of mind, he can perceive thine real state. The universe exists in thee and thou art manifest in the universe. Consequently thine real state is identical with supreme Brahman of great effulgence and is eternally extensive like the sky. O Divine lord! Thou art the same soul, may we know thee, who by thine own manifold illusory creative will hast been ever creating, preserving and destroying this universe, and yet thou art thyself devoid of any and all changes, whose energy of illusion however creates the sense of difference in the minds of the created beings but does not affect Himself. The pious Yogins, who with great reverence and various forms of sacrifice worship the holy form of thine which can be percieved by elements, senses and mind are described as the truly great ones both in the *Tantra* and the Vedas. But those who desire to acquire learning without devotion and worship unto thee are not really wise persons. (57—62).

"O lord! Thou art the Prime Purusha. Though thine illusory energy may be remaining dormant, yet it is capable of producing the threefold qualities of *Sattwa* (goodness),

Rajas (darkness) and *Tamas* (ignorance). Again, through those three fold qualities are generated the principle of ***Mahat***, Egoism (Ahankara), Ether (Akasa), wind (Vaiyu), fire (Agni), water (Rasa), Earth, the celestials, the Rishis, and the other creations brought about by the agitation of the fundamental elements and the entire universe identical with the manifestation of them all. The learned ones designate Him as the Purusha who by His own native energy having created four-fold bodies of beings after-wards enters therein by dint of His subtle qualities. He, who enveloped with ignorance enjoys trifling objects of pleasures like a bee sucking honey collected by it, is called a worldly person. O lord! Thou art He who hast the eternal *Kala* (Time) for His conveyance and thou art gifted with tremendous velocity. Like unto the wind driving and destroying the clouds, thou dost moving the elements through elements bring about the dissolution of the universe. Thy true nature is not within comprehension of the creatures or any body else. Just as a serpent touching with its tongue the corners of the lips on account of hunger, seizes upon a mouse, so dost thou in the form of vigilant Death attack those persons who are much addicted to worldly objects and whose desire increases instead of being satisfied and who indulge in thoughts that they would engage in those actions. What wise man, whose body is not destroyed by showing irreverence unto thee, shall forsake thy lotus-feet which our preceptor worships and the fourteen Manus, afraid of destruction adore with firm faith. O Brahman! O Great Soul! Do thou become our refuge and shelter. With thee as our refuge, O lord, we shall not fear, even though we are in great danger by reason of the universe having been overwhelmed with the fear from Rudra, the lord of destruction." (63—68).

Thereupon having eulogised the Reverend Narayana as aforesaid, the lord Siva addressed the princes (Prachetas) saying :—"O ye princes! Do ye recite this prayer with purified hearts following your own religious duties and with

your minds devoted unto the Reverend One. May good betide thee, considering the Deity as stationed in your soul, the Deity who is the Great soul and who is existing in the soul of all creatures,—do ye meditate upon and worship Him. Having received from me this instruction in Yoga, do ye follow the conduct of the ascetics and reverentially recite the prayer with controlled minds. Formerly Brahma, the lord of creation, recited this prayer unto us and also unto his own son the mighty Bhrigu and others who were desirous of procreating progeny. Having been urged on for creation and having destroyed ignorance by His hymn, we created various progeny. Being devoted unto lord Vasudeva, whoever shall recite this prayer with whole minded attention and deep reverence, shall attain to well-being soon. (69—74).

Of all the auspicious objects, knowledge is the foremost and conducive of mighty well-being, for by means of this knowledge as a boat one can easily cross over the difficult ocean of disaster. Whoever shall reverentially read this divine hymn narrated by me unto you shall thereby adore Hari whom it is so hard to worship. From Him, delighted with the recitation of this hymn as narrated by me who is the asylum of well-being, a person of tranquil mind shall obtain all desired for objects. Forsooth he shall be freed from bonds of actions, who rising up in the morning, shall with folded hands chant this hymn or narrate it unto others. O ye princes! Reciting with a devotional mind this hymn of the Great Purusha and Supreme Soul, which has been narrated by me, do ye engage in ascetic observances. In that case ye shall on the completion of the hymn obtain your desired for objects." (75—79).

CHAPTER XXV.

DESCRIPTION OF THE VARIOUS MISERIES OF THE WORLD.

The auspicious Maitreya said,—Having been thus instructed by Lord Siva, the Prachetas duly worshipped him. Thereafter even in the presence of the said princes, the Divine Rudra disappeared. Thereupon, all the Prachetas, continually recited that divine hymn as instructed by Lord Siva and engaged themselves in devout penances that lasted for one thousand years in the waters. In the meantime, the gracious Narada, conversant with spiritual knowledge, awoke the father of the Prachetas (Prachin-varhis) from stupor, who remained addicted to actions. The divine Narada said,—"O king! What well-being do thou expect from thy actions? Neither the cessation of misery nor the attainment of felicity can be acquired by dint of such of your actions."

At this the king Prachinvarhis replied saying :—"O great one! Do thou then describe unto me the clear knowledge by which I may be freed from the influence of actions. My power of understanding having been bewildered by actions, I am unable to comprehend the excellent thing. Roaming in worldly ways and being addicted to wife, children, and wealth as a householder, no ignorant wight is capable of attaining to the great knowledge." (1—6)

Thereupon the illustrious Narada replied :—"O patriarch! Do thou now behold the thousands of beasts which thou hadst ruthlessly killed in thy sacrifice. Remembering the torture inflicted by thee they are awaiting thy death and after your demise they shall wound thee with their horns made of iron. Listen to me. I shall describe unto thee an ancient historical story relating to the character of a celebrated king Puranjana by name. An impending end is awaiting thee and let me avert

same through the narration of the sacred story touching on the character of king Puranjana. There lived in days long gone by a highly illustrious king named Puranjana. That king had a friend whose name and actions were not known to the people. That king travelled all over the Earth in quest of a suitable place for comfortable habitation. But finding no place to his liking was overwhelmed with the anxious thought on the disappointment. All the places of habitation (for the human soul) that he saw on the Earth were in his consideration not fully conducive to the satisfaction of his desires. (7—12).

Once on a time, however, he saw on the southern table-land of the Himalayas, a habitation for human soul endued with all the auspicious marks and nine doors. (The word 'Pura' as in the text figuratively means a body, but literally it means a city. The body or the place of habitation for a human soul as referred to here in above to have been seen by Puranjana is in Hindusthan which is situate to the south of the Himalaya Mountain. The story as narrated by Narada is a purely allegorical one. Puranjana is a figurative expression for a creature and his unknown friend is the God. The place of enjoyment is body which has been compared here to a city—palace. Skin of the body is compared to walls,—the holes in the body underlying the hairs are compared to windows, the eyes are compared to gates, the air, bile and cough are respectively the golden, silver and iron tops.)

It was adorned with walls, gardens, mansions, ditches, windows and gates and embellished all over with houses having golden, silver and iron summits. The houses there were made of blue jewels, transparent glass, Vaidurjas and various other gems and jewels, and resplendent with lustre it appeared like Vogavati (the city of the Nagas.) It was embellished with assembly halls, courtyards, highways, sporting houses, markets, resting avenues, pennons, flags and altars made of corals. There was a garden outside the city which was enveloped with various beautiful trees and creepers and a tank wherein was

resonantly sporting diverse sorts of water-fowls. The beauty of the entire scenery was enhanced by the branches and leaves of all trees there having been shaken by the wind carrying the dewy drops and fragrance. (13—18).

In that place there lived various wild animals, but they did not injure each other ; and with the melodious musical notes of the cuckoos the travellers deemed themselves invited. There he saw coming thither of her own accord a beautiful damsel accompanied by ten servants, and each of these servants was the master of hundreds of females. (The damsel figuratively represented *intellect*, the ten servants represented the ten organs and the hundreds of females represented the numerous faculties). She was full of youth and gracefulness, and was being closely guarded by a serpent of five heads. She came there in search for her husband. Her nose and teeth were very beautiful. Her cheeks were charming and her countenance was exquisitely captivating. She had two equally shaped and prominent ears. The beauty of her ears appeared to have been enhancing the beauty of the ear-rings pendant from the ears. She was of dark-blue complexion and the cloth that she wore round her symmetrical waist was of yellow clour. Her waist was also highly graceful and was bedecked with a golden *Kanchi* (an ornament of that name). Ringing the pair of *Nupuras* with her two feet she walked about like a celestial damsel. Though her swelled breast announced the approach of youth, they were rather well shaped and close by one another. Covering the breast with the skirts of her cloth she was stepping about with steady gait resembling that of a youthful she-elephant. Being pierced through by the shafts of her look, graced with sweet-smiles and taking her eye-brows to be moving in love for the bow of cupid, the god of love,— the hero Puranjana accosted her in sweet accents saying :—

"O thou having eyes like lotus-petals, who art thou ? Whose daughter art thou ? Whence hast thou come hither ? Do thou tell me, O timid damsel, what dost thou wish to do in

this garden near the city? Who are these thy followers? Of thy followers, the eleventh one appears to be the most powerful. Who are those damsels and who is the serpent preceding thee? Art thou bashfulness incarnate? Or Bhavani, goddess of speech, or Rama? Hast thou, having controlled thy mind, like an ascetic, come in this wood in quest of thy husband who gets all his desires gratified by desiring for thy feet only? Where has the lotus fallen from thy hand? Thou art none of whom I have suggested names hereinabove, since thou dost touch the ground. Like unto Sree (Lakshmi) with the lord of sacrifices (Vishnu) gracing that excellent region, do thou, united with me, who am the foremost of the heroes, of illustrious actions, grace this city. O fair one; Do thou favour me, whose mind has been sundered by the shaft-like look of thine eyes and who have been greatly distressed by the divine lord of worldly attachment, who has been urged on by thine eye-brows walking in bashful smiles. O thou having graceful smiles, do thou raise up thy charming countenance and favour me with a full view there of. Thy countenance is graced with beautiful eye-brows and thy eyes are adorned with two enchanting pupils which are covered with long dark curly hairs. In thy charming face is hidden amorous words but out of bashfulness it does not turn itself towards me." (19—31).

Puranjana having thus prayed for so impatiently, that damsel, having been enamoured of him and smiling welcomed the hero. She then spoke unto Puranjana as follows:—"O foremost of men! I do not exactly know who is the lord of myself and also others. Nor do I know the family I have descended from and also the name of that family. O hero! I am not cognizant of the soul which is here to-day, nor do I know him who made this city as my habitation. O thou bestower of honors! These are my companions and these women are my female attendants. When I fall asleep, this serpent keeps watch and protects the city. It is fortunate

that thou hast come hither. May good betide thee. O slayer of enemies ! All the trivial enjoyments that thou dost desire for, shall be gratified through my male and female attendants. O lord ! Do thou live in this city which has nine gates. Do thou live here for one hundred years, and I shall procure for thee all objects of thy enjoyments. (32—37).

Save thee with whom shall I enjoy who is not versed in the ways of enjoyment, who has renounced all pleasurable objects not prescribed, who is devoid of all thoughts relationg to the next world, as well as of those relating to this and is therefore like a beast. Here exists piety, wealth, desire, happiness of a son, fame, liberation and many persons of pure mind freed from grief whom even the ascetics do not know. The wise say that this condition of house-holder is conducive of well-being unto the manes, celestials, Rishis, men and other creatures and thyself. O hero ! In this world what female like me shall not accept a husband like thee arriving of his own accord, illustrious, generous and beautiful ? O thou of mighty arms ! What female is there whose mind is not attracted to thine serpent-like arms, who dost always travel for removing entirely the afflictions of the distressed with thine smiling looks full of compassion ?" (38—42).

Narada continued :—"O king ! In the manner aforesaid, having taken the vow, the said pair entered the city. O king ! In that city they delightfully passed one hundred years in enjoyments. His glories were sweetly chanted here and there by songsters. Having been surrounded by females they sported there and in the evening they entered the lake. For the perception of diverse objects, there were seven doors on the upper portion of that city and there were two down wards. Of all those doors, five were towards the east, one on the south and two on the west and one on the north. I shall now relate the names of those doors. Do thou attentively hear me, O king. The left eye shining a little like a glow-worm and the right eye shining very brilliantly are set together.

Puranjana gifted with eyes perceives the forms thereby. So also the left and right nostrils are set together. Assisted by the wind Puranjana perceives smell thereby. (43—48)

The door which is situate in front of the city (body) is the foremost and is called mouths. Puranjana speaks and takes food through it being assisted by the organs of speech and taste. O king! The doors on the south (right ear) is called *Pitrihu.* Puranjana (the bodied-being) assisted by the organ of hearing attains to the Northern Panchala kingdom. The door which is situate on the west is called Asuri. Puranjana assisted by the sensual organs, enjoys through it, trivial objects of enjoyments. On the back of it there is another door called *Nirriti* (the passage of excretion). Puranjana being assisted by the organ of excretion, passes excreta through it. Of all of the organs the arms and legs are blind for they have no opening (that is to say, of themselves they are inactive). Through their help, Puranjana works and moves about. When Puranjana enters the inner apartment (the innermost recesses of the mind), being assisted by mind which has openings all over, he sometimes attains to delusion, pleasure and joy which originate from his wife and children. (Wife is a figure for one's own understanding. Children stand for various actions of the senses ; *i.e.* pleasure or ignorance originates from one's senses and actions of the senses). Being addicted to actions and having his soul possessed by desire, Puranjana is cheated like a fool, and whatever he is commanded by his queen he follows. (49–56).

When his wife drinks, Puranjana also drinks. When she takes her food, he also eats. When she goes anywhere, he also goes. When she weeps, he too weeps. When she laughs, he also laughs. When she discourses on anything, he also discourses. When his wife runs, he also does the same. When she stands, he stands too. When she lies down, he too follows her. When she takes her seat, he also sits down. Whenever she hears, he too hears. When she looks at anything

he also looks thereto, when she smells, he too smells. When she touches anything, he too touches that. Whenever she grieves, he too follows her. When, however, she is delighted he too feels delighted, and whenever she is pleased, he too is pleased. Being thus imposed upon by his queen, Puranjana becomes deprived of all his natural accomplishments; and although not desirous of being subject to another, Puranjana followed her like a toy-deer. (The allegorical meaning of the story is this that, a person performs actions in this world when he is guided by his own understanding). (57—62).

CHAPTER XXVI.

ALLEGORICAL DESCRIPTION OF THE WORLDLY DELUSIONS IN THE SHAPE OF HUNTING.

The auspicious Narada continued saying :—Once upon a time, Puranjana, ascending his car (the material body) drawn by five swiftly coursing steeds (the five senses) tied by two strings (attachment and love), the car having two wheels (virtue and vice), one *Aksha* (the principle of intellect), three pennons (the three qualities of goodness, darkness and ignorance) and five knots (the five vital breaths or airs), the yoked steeds having one rein (Mind), the car having one charioteer (the understanding), one seat for him (Heart), two poles (Grief and sorrow) unto which are attached five objects (sound, smell etc) which had seven coatings of skin (seven metals) having five motions (That of the quality of goodness) and being adorned with valuable ornaments (Mind and others,) that king took up a huge bow and having protected by impenetrable mail and unending quiver of arrows hung on his back and having eleven commanders at his control repaired

to the forest extending over five table lands. Taking his bow and arrow (Passions and desire for enjoymens), Puranjana boastly moved about there for hunting. Being too much addicted to hunting and other games, he renounced his own wife, good sense, who should not have been abandoned by him. Resorting to demonaic conduct and accordingly growing terrific and ruthless he, by his sharp arrows (anger and other passions), slew all the creatures of that forest (*i.e.*) he destroyed all virtues).

Though hunting is but an outcome of desire, it has been sanctioned, inasmuch as at all the sacred ceremonials ordained by the Sastras, a king can slay as many beasts as he requires. The real sense of the above saying is this that a man can enjoy various objects of pleasure if he enjoys them religiously according to the sanction of the Sastras. That is to say, whoever performs all these actions knowing them to be prescribed by the holy writings does not become sullied by sins. (1—7).

If, however, a person becomes engaged in actions otherwise than as sanctioned by the scriptures, then he becomes sullied and tied by them, for being proud of himself to be the agent of such actions. He then falls into the stream of the influences of qualities and being thereby spoiled in understanding goes downwards. Kind hearted persons could with difficulty hear the lamentations and heart-rending cries of beasts, whose bodies were torn assunder by the variegated shafts of Puranjana. Having slain numerous deer, boar, buffaloes, Gavayas Rurus, and various other beasts, Puranjana was greatly tired. Thereupon, being stricken with hunger and thirst, he desisted from slaying animals any further and returned home. On returning home, and having bathed and taken food, he was relieved of fatigue and retired for rest. Having been adorned and bedecked with incense and sandal paste, with garlands and with proper ornaments all over he desired for amorous sport with his wife. He was fed well, became relieved of

fatigue and with his mind full of delight he invoked cupid, the god of love. (8—12).

But Puranjana did not behold his beautiful wife (gifted with good sense). Being unable to find out his wife, Puranjana became overwhelmed and accosted the female attendants of the queen saying, "O ye maids! Does everything goes on well with you all and your mistress? My mind is beside myself and all the splendour of my household does not please me so much as it did before. What wise man is not possessed by sorrow when there does not live in a house a mother or a wife who considers her husband as a god, as he cannot feel satisfied with a car which has no wheels. Where is my sensible damsel who by her understanding saved me again and again who was about to be sunk in the ocean of disasters?"

The female attendants then replied saying, "O lord of men! We do not know what your beloved wife wants to encompass. Behold theyself yonder she is lying down on the bare earth." Thereat, beholding his own wife lying down on the earth Puranjana, having his sense aroused by her company, became extremely depressed. (13—18).

While consoling her with sweet words, Puranjana was still very sorry at heart, because he did not behold in his beloved wife any sign of loving anger. Being well-versed in the art of caressing, he caressed her again and again and touched her feet and then taking her on the lap, he began to treat her fondly with his hands. Then he spoke unto his wife as follows:—"O fair one! Unfortunate are those servants unto whom, when they are guilty, the masters do not mete out punishment for instruction considering them as their own. O thou having a slender form! The punishment that the masters inflict upon the servants is in truth a great favour, in as much as a wrathful lad does not consider it as a source of instruction. O thou having fair teeth! O thou having beautiful eye—brows! O thou having a kind heart! Thou art our mistress. We are your dependants. Do thou favour us by

showing us your lotus-like countenance. Your charming face is graced with smiling looks down-casted due to bashfulness begotten of love, and the marks whereof are appearing splendid like black-bees. Thy countenance is all the more embellished with a beautiful pointed high nose and thy utterances are enchanting due to melodious accents. O wife of a hero! I shall chastise him, if he be not born in the race of the Brahmanas, and a servant of the divine foe of Mura (Sri Hari) who may have offended thee. No such fearless wight is to be seen either in the three worlds or beyond them. Even if there be any such person, he shall renounce his life in fear from me. Never before I have seen thy countenance so dark with sorrow and divested of auspicious marks, wrought up with terrific rage and bereft of shining splender and void of love. Why has thy well-grown breast been washed with tears and why thy lips resembling Bimba-fruits have not been painted with the juice of betel-leaves? Do thou be pleased unto me who am thy friend, who has committed an offence towards thee and who had gone out in an hunting excursion without obtaining a permission from thee. What woman would not gratify with proper service her husband who is obedient and abegging and whose patience has been destroyed by the velocity of the flowery shafts from the god of love." (19—26).

CHAPTER XXVII.

Puranjana Forgets Himself.

The auspicious Narada said :—O great King! Having so tactfully brought Puranjana under her control, Puranjanee (the wife of Puranjana) began to enjoy with her husband to her hearts' content. Puranjana too, O monarch, welcomed the queen approaching him well-bathed, wearing an excellent

raiment and rendered auspicious. Sometimes Puranjanee used to embrace him, and again Puranjana used to press her shoulders. The youthful damsel used to reveal mysteries unto him secretly by which his understanding was spoiled and he could not perceive that his lease of life was being gradually shortened. Although high-minded, Puranjana, being inebriate, and having been so lying down in the embrace of his queen on a costly bed, considered that state of passing days by enjoyments as a mark of real manliness. He became soon possessed by ignorance, and on account of his real understanding being enshrouded by darkness of egoism and ignorance he forgot his true self. O great King ! Thus enjoying with his queen, and having his mind sullied by lust, the youthful age of Puranjana passed away like a moment. Thereupon when he begot on his queen eleven hundred sons, half of the lease of his life was gone. (1—6).

After that were born of him one hundred and ten daughters all of whom were possessed of good and noble character, they having in due course of time enhanced the glory of their parents. Having been begotten of Puranjana, they were known as Pauranjanees. Puranjana, the lord of Panchala, united his sons enhancing the race of their sire, with becoming brides and conferred his daughters upon worthy bridegrooms. To each of his sons were born hundreds of sons by which the progeny of Puranjana multiplied rapidly in the country of Panchala. Being gradually attached to them, who were the attendant companions of worldliness, Puranjana was greatly possessed by worldly objects, and like unto thee performing many sacrifices in which numberless beasts were sacrificed, he adored the celestial manes and lords of goblins with various objects. While he was thus living regardless of the well-bing of his own self having his mind drawn by wordly relations, Kala (time) who is always ill-disposed towards those who are fond of wives, approached him. (7—12).

That Kala (time) is designated as ***Chandavega***, and is the

king of the Gandharvas. He is followed by three hundred and sixty powerful Gandharvas. (The three hundred and sixty Gandharvas represented three hundred and sixty days of the year). Besides, there were an equal number of female Gandharvas dark and white (Night and day) who live in pairs and roam about in the city furnished with all desired for objects. The powerful protector (life) of the city of Puranjana (his body) combated for one hundred years with those seven hundred and twenty Gandharvas. One man fighting with so many, the guard (life) was greatly famished and the king being highly distressed in consequence there of grew verily anxious along with the citizens and friends. Before this, subjugating his wife and being addicted to trivial objects of enjoyments, he used to accept in his own city (body) in the country of Panchala presents brought by verious attandants (senses) and consequently did not ever experience any fear; but now he became very much afraid. (13—18).

Kala (time) has a daughter. Her name is *Jara* (decrepitude of age). To find out a match for her, that Kala's daughter, Jara, journeyed over the three worlds; but no body entertained her offer in marriage with her. On account of this unfortunate incident she was known as ***Durbhaga*** (unfortunate). At that stage Puranjana agreed to marry her. Thereupon she was exceedingly delighted; and like Puru (Jajati's son) procured for him (Puranjana) an excellent boon. Once on a time, while I (Narada said) was descending down upon the Earth from the region of Brahma, She saw me and having been enamoured to a great extent offered herself in marriage with me and said "Do thou be pleased to marry me." As I declined her offer, She became highly enraged at me and imprecated a curse on me saying "O Muni! Since thou hast not satisfied my prayer, thou shalt not be able to remain at any place with peace of mind." Thus her expectation in me became baffled. At this I felt compassionate towards her. Thereupon being instructed by me, she had approached and

accepted *Bhaya*, the lord of Javanas, as her husband. She addressed that lord of Javanas saying, "O hero! Thou art the foremost of the Javanas, and my chosen husband, I do accept thee as my husband, and do thou also accept me as thy wife. I know well that any creature's prayer unto thee does never prove futile. (19—24).

"O hero! People grieve for those two ignorant wights who do not give anything when prayed for and who do not accept when given a thing which is recognised both by the Sastras and the people. Do thou, therefore, O gentle one, kindly accept me who am thus praying. The duty of a man consists in showing compassion towards the distressed."

Narada said,— O king, hearing those words of the daughter of Kala (Jara) the lord of Javanas expressed his desire of accepting her and smilingly replied her saying, "By the foresight of my wisdom, thy place has already been settled by me, whom the people do not welcome considering as inauspicious. Having thy course unseen, do thou enjoy this world built of actions. Do thou go and being assisted by my soldiery slay the people. This Jara (fever) is my brother, and do thou become my sister as well. I have also various other dreadful soldiers at my command. But being united with both of you, I shall travel over the Earth invisibly." (25—30).

CHAPTER XXVIII.

PURANJANA ATTAINS TO FEMALE FORM ON ACCOUNT OF HIS CONTINUALLY THINKING OF FEMALES ; HE RENOUNCES BODY AND ATTAINS LIBERATION BY VIRTUE OF PREVIOUS LIFE.

The auspicious Narade said :—O king ! All the soldiers of Bhaya, the lord of Javanas, who were associates of Mrityu (death), being accompanied by Prajvar (fever) and Jara (decrepitude), the daughter of Kala (Time) traversed all over the universe. Once they suddenly entered the city of Puranjana and closed all entrances thereof. The city was filled with diverse objects of pleasure and it was being protected by an old and worn out serpent (life). Jara, the daughter of Kala, being possessed by whom a person immediately becomes feeble, then enjoyed the city by force and was exceedingly delighted. While Jara was so engaged in enjoyment, all the Javanas (the followers of Bhaya) entered from all sides by various gates and began to assail the entire city. Puranjana was very proud of the city. Therefore, seeing the city so oppressed, he was stricken with sorrow and being surrounded by various relations, he was greatly overwhelmed with attachment. Being embraced by Kala's daughter (decrepitude), Puranjana was divested of beauty, hilarity of heart and had his soul attached to worldly objects. His understanding had also gone astray and he was forcibly deprived of all riches by Gandharvas and Javanas. Thus being shorn of strength, beauty and riches he became entirely powerless and bed-ridden. (1—6)

Beholding his city thus disfigured and perceiving his sons, grand-sons councillors and servants all going against and not welcoming him, and above all finding his wife not friendly towards him and himself being furthermore possessed by the daughter of

Kala, and his whole kingdom of Panchala sullied by enemies,—Puranjana became absolutely overwhelmed with dreadful anxiety and he could not find out any remedy whatsoever. Though he was thus dispirited, he had still in him inordinate desire for objects of enjoyment which were however shorn of their essence by the daughter of Kala. Although the soul of Puranjana was divested of the thought for the next world and attachment to this world,—still he did rear his children and wife. Though reluctant, still the king Puranjana made up his mind to leave the city which was beseiged by the Gandharvas and Javanas and was greatly assailed by Jara, the daughter of Kala. Bhaya's (Fear) elder brother Prajvaras (fever) then approached the city and being desirous of satisfying the favourite desire of his brother (Bhaya), he burnt the city. The city having been thus burnt down, the king Puranjana ever sporting with his men, was greatly sorry along with the citizens, servants and children. (7—12)

The city having been possessed by Kala's daughter, the protector of the city was also attached by Prajvara and was over-powered by Javanas, and he was greatly sorry. Being greatly afflicted, he trembled in consequence thereof and could not stay there, just as a serpent goes out of a burning hole of a tree, and he desired to go elsewhere. Having his frame slackened all over, manliness overpowered by the Gandharvas and his throat obstructed by the Javanas, Puranjana began to weep. Thinking of his daughter, son. grandson, daughter-in-law son-in-law retinue, house, treasury and dress, in which his claim was only left, and the separation with his wife arriving, that wholly worldly minded Puranjana being addicted to worldly pleasures, grew anxious and dispirited. He then bethought within himself as follows :—"Myself repairing to the next world this my beloved wife shall live alone and husbandless. At that time perhaps she shall repeatedly lament for the distress for her children and pass on her days with a sorrowful mind. (13—18).

"Alas! This my beloved wife never used to take her bath before I did, and she never took her food before I took it. She used to be highly terrified whenever I had been angry and she always silently put up with my remonstrances without ever giving any reply. She consoles me whenever I foolishly did anything and she has now been pulled down with sorrow. Though she has given birth to a heroic son will she not follow these household duties? These my sons and daughters are very much pulled down and they have none to look to them. On my departure from this world they shall live like persons whose boats are shattered in the midst of an ocean."

Narada said, Maharaj! The nature of Puranjana (bodied being) represents in reality supreme Brahman; so that he should not have bewailed in the manner that he did. While he was thus bewailing with a depressed heart, Bhaya being determined to assail over him approached him there. Having him bound hand and foot by the Javanas like a beast, Bhaya carried him to his own place. Life and senses of Puranjana were then greatly worked up and bewailing all the time he followed Bhaya to his region. The serpent (vital breath) which was kept within the city (body) having gone away leaving the body,—the corporeal frame of Puranjana was soon decayed and united with the elements. Having been forcibly drawn by the powerful Javanas, Puranjana was possessed by ignorance and he could not therefore remember his former friend (God). (19—25)

The beasts which had been mercilessly slain by Puranjana during his life in sacrifices, had too well bore the cruel rememberance. The souls of those beasts now saw Puranjana in the same region and they took up axes in great anger and with that weapon they severed the body of Puranjana into pieces. Being now in the region beyond worldly life and having thereby lost his past recollection, Puranjana was sunk in endless darkness (the darkness of hell). Thereupon, on account of his being sullied by the continual association with females, the soul of Puranjana suffered greatly the extreme

miseries of the hell-life for one hundred years. For thinking in his mind the form of a female being at the time of leaving his worldly body (at the time of his death), the soul of Puranjana, after suffering the hell-life for one hundred years as aforesaid, assumed birth again as a handsome woman and was born in the house of the lion-like king of Vidarbha. Thus born as the daughter of the king of Vidarbha, in due course of time, she took the vow of being wedded to the mightiest of the then heroes. In her wedding ceremony, having defeated in conflict various other kings, Malayadhhaja the invincible king of Pandya, the terror of enemies, had espoused the daughter of the king of Vidarbha. Malayaddhaja begat on her on exquisitely beautiful daughter having dark eyes and also seven powerful sons who were in due course of time the kings of the countries known as Dravira. (This daughter is a figurative expression for devotion unto lord Srikrishna. The seven sons mean,—hearing, chanting, remembering, serving, adoring, worshipping and servitude ; that is to say the seven kings of devotion. (26—30)

Narada again began saying :—O king ! Each of the said seven sons of Malayaddhaja had *Arvudas* (ten crores) and *Arvudas* of sons who enjoyed the whole world during the reign of Manu and even long thereafter. O king ! Agastya had espoused the daughter of king Malayaddhaja of firm vows and he begat on her one son named Drirhachyuta. The son of Drirhachyuta was named Idhmavahu. Having divided the kingdom of the whole earth unto his sons,—the royal saint Malayaddhaja, being desirous of worshipping the lord Sri Krishna, repaired to the mountain named Kulachala. Having renounced his palace, children and all worldly objects of attachment and enjoyment, Vaidarbhee (the daughter of king Vidarbha) having inebriete eyes, followed Malayaddhaja (the king of Pandya) to the Kula mountain, like unto moon-light following the moon inseparably. There were the rivers Chandrasara, Tamraparni, and Vatodoka. Having bathed in the sacred waters of those

rivers, he used to wash off his external and internal impurities. Living on fruits, roots, trunks, seeds, leaves, flowers, grass and water,—Malayaddhaja was greatly famished and remained engaged in devout penances. (31—36)

Thus being engaged in devout penances, the royal saint Malayaddhaja conquered the influences of various climate and seasons such as winter, summer, autumn and rains and also controlled thirst, the attachment to one and hatred to another; happiness and sorrow and used to regard all in the same nature of feeling, Having thus conquered his senses, vital breath and mind by means of meditation and various restrictions and prescriptions, he had practised self-control and he then perceived himself as stationed in Brahman. Being quiescent he lived there for one hundred celestial years like a post and carrying devotion unto the divine Vasudeva he did not know any other body. Gradually he arrived at the knowledge that the manifestation of body was due to the pervading therein of the Great Soul and yet the gross body clothing the Jiva-soul was in reality different from it. Thus knowing the Great Soul as different, as in a dream one considers the soul separate though he sees that his head has been chopped off, he then desisted from all actions. O king! Being instructed by the Reverend Lord Sri Hari, acting as the Preceptor, the pure knowledge of the royal saint Malayaddhaja shone brilliantly on all sides. He then perceived the Jiva-Soul existing in the Great Soul. Thereafter renouncing even such perception he desisted from the world. (37—42)

Vaidarbhee too, renouncing all objects of enjoyment, and considering her husband the foremost of the pious ones, the royal saint Malayaddhaja, as a god, with great delight of mind dedicated herself unto the service of her husband. Wearing a bark, performing hard penances and with her hairs growing unto a braid she kept company with her husband, who ceased to exist like the brilliant fire burning in a piece of wood. Not knowing that her husband had died, he remaining seated still in

that calm posture, she went on serving him as before. While so adoring and worshipping, she failed to perceive heat in her lord's feet and only then she was worked up with anxiety like unto a she-deer which had gone astray from her flock. She then began to lament and bewail considering herself poor and friendless ; her breast was bathed with tears and she loudly cried around in the forest. While so bewailing, she said, "Rise up, rise up, O great king, O royal saint, it behoves thee, to save the world, which has been terrified from robbers and impious kshatriyas." (43—48)

Following her husband to the forest and thus bewailing now by his dead body, she threw herself at her husband's feet and continually shed tears. Then, having made a funeral pyre with fuel wood, she placed thereon her husband's body and setting fire to the pyre, she, lamenting the loss of her husband and separation from him, made up her mind to follow him. There lived an old Brahmana, the king's friend, who was cognisant of his own-self. Consoling her with sweet words befitting the occasion, that Brahmana spoke unto her as follows :—Who art thou ? Who is this person lying down, for whom thou art mourning ? Dost thou recognise me as thy friend, by whom thou didst before this enjoy the happiness of friendship ? O friend ! Dost thou remember thy former state ? Who was thy friend ? Renouncing me and searching for a place, thou wert engaged in the enjoyment of worldly objects. O worshipful one ! Both of us were the two ganders in the lake on the Himalayas named Manas-Sarobara. Having left the shelter of a house, both of us lived there for one thousand years. (49—54)

"O friend ! Being addicted to trivial pleasures, thou didst go away leaving me behind. Thou didst traverse the whole world, and in course of time beheld a city built by a woman. That place was very charming. O friend ! There existed five gardens, nine gates, one guard, three apartments, six houses, five markets and five supports, and it had a woman as its owner. O friend ! Five objects of senses are the five gardens ; the

vital organs are the gates ; energy, water, and food are the three apartments, and the senses are the houses. The energy of action was the market and the five elements were the supporters or materials. A person mastering his energy enters the market and accordingly does not know himself. There, being touched by a female, thou wert engaged with her in the enjoyment of trivial pleasures and didst forget thy initial Brahmahood ; and thus by the association of that female, thou hast attained to this cursed female form. Thou wert not the daughter of the king of Vidarbha, nor this person is thy friend and husband ; and also thou wert not the husband of that Puranjani by whom thou wert kept within the said city of nine gates. (55—60)

In thy former birth, thou didst consider thyself as man, and now thou dost regard thyself as the best of females. These are the creations of my energy of illusion and have no real existence. In fact we are both pure. Do thou behold our true state. Thou art identical with me and not separate, and I am also identical with thee. Consider well and see, the wise do not observe any difference between us both. As a person beholds his own self as one in a mirror ; but in the eyes of men, so is the difference between us both. The gander in the Manasa-Sarobara (the human being) being roused to his senses by the gander (God), remained quiescent even in his separation, and his recollection which was spoiled was again restored.

Narada again began :—O Varhisman ! I have thus given thee spiritual instruction under the pretext of Puranjana's story, since the divine lord of the universe is pleased with such allegorical stories.

CHAPTER XXIX.

THE EXPLANATION OF THE STORY OF PURANJANA.

The Prachinvarhis said :—O illustrious Sir ! I have not been able to comprehend sufficiently the sense of thy story. The wise persons can understand it and not we who have been stupified with worldly actions.

The auspicious Narada replied :—First of all do thou try to know him whom I have described as Puranjana. He is the male being through whom is manifest this body, which has sometimes one leg, sometimes two, sometimes three, sometimes four, sometimes many and sometimes is without any. And he, whom I have described as the unknown, is the friend of that person—the God. He is unknown. People cannot know him either by name, qualities or actions. When the person desires to possess completely the qualities of Prakriti, then he regards as the best city (body) which has two hands, two legs, and nine doors. And know that female as the sense of understanding by whom such ideas as 'my, mine' etc. are created in ones mind ; and stationed in this a person enjoys through the organs of senses various sensual objects. The senses are her male friends and the faculties are her female friends, by whom are engendered knowledge and actions. Then, the vital breath, which has fivefold actions, is the serpent with five hoods. (1—6).

The highly powerful commander of both the senses and the faculties is the mind. The country of Panchala is the five objects of sense wherein exists the city of nine gates. The two gates are respectively the two eyes, two nostrils, two ears, mouth, organs of generation and execretion. Through which gates the person having those organs goes out. The two eyes, two nostrils and the mouth are situate on the east, the right ear is on the south, the left ear is on the left and the organs

of generation and excretion are on the west. Then those gates appearing like glow-worms are the two eyes made together, by which the person gifted with eyes, perceives the forms manifest through them. Nolini and Nalini are the two nostrils and the smell is the fragrance, through which smell is felt in the air. The market place is the mouth and the organ of tasting is the one that feels the taste. The word shop means conduct and the wonderfully cooked rice is the sufficient food, *Petrihus* means the right ear and *Devahus* means the left ear. (7—12).

The *Sastra* describing how a man should engage in actions and desist there from is named Panchala. Listening to the Sastra with the organ of hearing, a person attains to the region of the ancestral manes and the celestials. The western door, which I have described as demonaic is the organ of generation, and the trivial objects mean the association with females ; the word *Durmada* means the organ of generation and the word *Nirhiti* means the organ of excretion. One fond of Durmada and Nirhiti goes to the Vaishasa hell. The two blind organs are the hands and legs of a man with which he works and moves about. The inner apartment is the heart, and the one having doors on all sides is the mind by the qualities of which a man attains to ignorance, delight and joy. The soul being instructed by the understanding follows it as it is influenced by qualities, and influences others through them. The car is the body, the senses are the horses, the speed is the time, the two wheels are virtue and vice, the qualities of goodness, darkness and ignorance are the three qualities ; and the five vital breathes are the five ties or fetters. (13—18).

The mind is the rein, the intellect is the charioteer, the heart is his seat, the two pole are sorrow and ignorance, into which five objects of senses are thrown, and the seven metals constitute the coat of mail. Gifted with the power of desire, he goes out on hunting excursions in pursuit of desire ; the

eleven senses constitute his army and by five senses he enjoys objects of desire. The Kala entitled *Chandavega* represents the year, and the days of the year are the *Gandharvas*, the nights being represented by the females of those Gandharvas. The number of days in the year is three hundred and sixty which moving continually steal away the lives of men. Jara, the daughter of Kala is the name for decrepitude whom the people do not welcome. To carry on destruction, Mrityu the lord of Javanas took Jara (decrepitude) as his sister. Mental agonies and diseases are the powerful army of the Javanas. Of the two fevers, Prajvara is very powerful in expediting the death of the people. Being distressed by various afflictions, super-human, elemental and spiritual,—a person enveloped with darkness resides in the body for one hundred years. (19—24)

Consigning to *Atman*, devoid of qualities, the actions of *Prana* (the organs of vitality thirst etc.), those of senses and of the mind (as determination etc.) thinking of the pleasures of the worldly objects and engaging in actions involving the ideas such as "I, mine etc." Then a person, although self-manifest, not knowing the divine soul, the great preceptor, is addicted to the qualities of Prakriti. Then, proud of qualities, he, losing self-control, engages himself in actions and is born again according as they proceed from goodness, darkness or ignorance. (If his actions originate from the quality of darkness, then he attains to the region wherein manifestation is sufficient). If they proceed from the quality of darkness, they are born in the region where there is profuse pleasure. If they originate from the quality of ignorance, they are born in the region where there is dreadful sorrow or grief. Sometimes they are born as men, sometimes as women, and sometimes as eunuchs. Thus a Jiva is born either in the race of celestials, men or animals according to the nature of actions performed by him. Like an unfortunate dog, being stricken with hunger and thirst, he goes about being born from house to house, and according to the destiny (result

of the actions performed by him) he meets somewhere with happiness and somewhere with afflictions. (25—30).

In proportion to his mind being engrossed by desires a creature attains to the higher, middle or lower region of his birth, and he meets with good or evil association of being born to according to the merit of the actions performed by him forming the sum total of his destiny. Though the three kinds of miseries, super-human, elemental and spiritual, have their respective remedies,—still there is no cessation of his afflictions. Carrying a huge burden on his head, just as a person places it on his shoulders, so are all the remedies. If a person places that burden on his shoulders, his weariness is not entirely removed thereby,—similarly, by remedies we cannot expect an entire cessation of the afflictions. An action is not a complete remedy of other actions performed in the past, inasmuch as both of them originate from ignorance like unto a dream in a dreamy state. O sinless one ! Even when the objects do not exist, the world does not cease to exist, for like unto a person walking in dream, it exists in the mind in the shape of a discriminative property, This world is full of troubles on account of their being attached to self, but by unflinching devotion unto the preceptor of the universe, Lord Vasudeva, worldliness is removed. (31—36).

Devotion when directed to the Divine Vasudeva, produces consummate knowledge and disassociation from the world. O royal saint ! By reverentially listening to and by reading everyday, the themes relating to Achyuta, a person soon acquires devotion unto the Reverend One. O king ! Wherever high-minded and pious men, devoted to the Divine One assemble having their minds worked up with the desire of chanting or listening to the glories of the Reverend One,—the sacred and nectarine stream of the glories of Madhusudana (the slayer of the daitya king Madhu by name) issues out from the mouths of those great ones ; who forgetting themselves

attentively hear those themes are not stricken with hunger, thirst fear or sorrow. Even though naturally and daily the creatures are assailed by hunger, thirst, fear or sorrow, they do not cherish attachment unto themes relating to lord Sri Hari, which they ought to do. Even Brahma (the lord of patriarchs), the divine Girisha (the lord Siva), Manu, Daksha and other patriarchs such as Sanaka and other ascetics, as well as Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Bhrigu, Vasistha, myself (Narada) and the other sages cognisant of Brahman, masters of speech, although searching by means of austere asceticism and self-absorption, cannot see the omniscient Great God of all. Following the Vedas, which is highly extensive and pregnant with endless meanings and teachings, and in accordance therewith worshipping the deities through the prescribed incantations, they are not able to know the Great God. (37—46).

Whenever the Divine Vasudeva thinking within Himself extends His favour unto a person, he renounces his attachment to worldly actions and ceremonies as are laid down in details in the Vedas. Do thou not, therefore, O Varhisman, consider the actions which are seemingly real, to be real. They sound pleasant unto ears, but have no touch with the real thing. The persons of sullied understanding who consider the Vedas as preaching *action* only, do not correctly understand the true spirit of the instructions of the Vedas, because they are cognizant of that region (knowledge of self) wherein resides the Divine Janardana (the lord Vishnu). Covering entirely the Earth with Kusa-grass and slaying numberless beasts in sacrifices performed by thee, thou art proud of thyself to be a great sacrificer, and therefore being ignorant thou dost know only the region attainable by actions and not the real goal. Only that is the true action in which the Reverend lord Sri Hari is propitiated and only that is the true learning which produces devotion unto the Reverend One. Lord Sri Hari is the soul and lord of all created

beings and is the independent instrument or cause of them. All created beings should, therefore, take resort to His lotus feet from which proceeds the well-being of mankind. That person is really learned and wise who thinks "He is my most beloved, He is my soul and from Him there is not the least fear." O foremost of men ! Only the lord Sri Hari is really learned and Omniscient and as such He is the preceptor of the universe. Thus, thy question full of doubt has been answered by me fully hereinabove. Hear me again most attentively. I shall reveal unto thee another mystery. (47—51).

"Just see behind thy back a deer standing, which is about to be pierced through by the arrow of a hunter. The deer, without being alert for such an imminent danger, is roaming about in search of trivial pleasures, and amorous sport with his beloved (a she-deer). He is lost in hearing the humming of black-bees, and as such he does not know that there are leopards near about trying to satisfy their appetite with the lives of dears and other animals, and also that on his back is just standing a hunter aiming his terrible shaft to kill him. O king ! It behoves thee to be cognizant of thy own real self. Having thy heart severed like unto the deer, pierced by the shaft of the hunter, who in the harem of fair damsels gifted with the enchantment of beautiful scented flowers, longing day and night for objects of enjoyment, trivial though as the fragrance or honey of flowers. Thou art solely attached to thy wife. Thy ears are tempted to the charming conversation of thy wife and children, the charming conversation resembling the enchanting humming of black-bees. Thou resident in thy palace disregarding the lapse of time day and night, the passing time robbing thee of the duration of thy life. Death is most certainly ever at thy back ready to take thy life, like the hunter with his dreadful shaft standing behind the deer. Considering within thy mind the actions of thy soul resembling those of the deer, do thou

block up the course of thy mind as well as of the external senses like unto the ever flowing stream of a river. Do thou also renounce association with females filled with the charming conversation of love and amorous sports. On the other hand do thou delight in God, who is the ultimate refuge of all creatures, at the same time gradually desist from trivial pleasures of the world."

Thereupon the king Prachin Varhis replied saying :—"O Brahman ! I have heard thy above instructions with great attention and I have deliberated over them in my mind, Methinks my preceptors did not know them or else would not have thy instructed them ? O Brahman ! Thou hast removed a great doubt of my mind. But I have another great point of doubt in which even the Rishis of controlled senses feel bewildered. (52—57.)

Renouncing the body on this earth by which actions are performed, a creature assumes another birth in the next life and in that new life he feels the consequences of the actions performed by him in his previous life. These are the words of those who are well-read in the Vedas and have been heard by me in conversations with them. The actions which are performed according to the Vedas, immediately disappear and are not manifest.

The auspicious Narada replied the king saying as follows :—By the same body by which actions are performed in this world and by the same subtle body in which mind exists, before the agent is separated, a man feels the consequences in the next world. That is to say, though grosser elements are destroyed with the death, the subtle elements still remain in which the mind exists,—and by this subtle form a person feels the consequences of his actions in the next world. As a person, renouncing the living body, enjoys in his dreamy body the actions which exist in him in the shape of impressions, so does he by other bodies. From the various bodies which a person assumes in mind saying, "these are mine, I am

a Brahmana," he obtains various accomplished actions, on account of which he is born again. Mind is determined by the action and consciousness of senses. So, by mind the actions of the pristine body are determined. (58—63.)

If an object in its real form or nature is not perceived, seen or heard in this body, how can one conceive an object in his mind? Therefore, O King, the existence of a subtle body is possible for a man, or else how can he conceive an object in his mind? It is the mind through which is manifest the previous form of a man and it is the mind again that acquaints him with the condition that he will attain to in future. As sometimes a thing unheard or unseen of before, appears in mind, so are many impossibilities relating to place, time and action are conceived of (as seeing an ocean on the summit of a mountain and seeing a star during the day time and the chopping off of one's own head etc.) All objects in due order brought within the ken of mind and perception of senses, appear as worthy of being enjoyed and are actually so enjoyed. All men are gifted with minds. As darkness is manifest with the light of the moon, so this universe is manifest in the mind enveloped with the quality of goodness (Sattwa) and devoted to the meditation of the Divine One. (64—69.)

So long as the ulterior action of intellect, mind, senses, object and qualities exists, the ideas such as "myself and mine" are not destroyed in a man. In sleep, stupor, grief consequent upon the destruction of a favourite thing, death and decrepitude, the consciousness of ego is not manifest in consequence of the senses being incapable of performing their respective functions. The consciousness of ego is not so much manifest in person either when he is in the embryo as a mere stripling like unto the rays of the moon in the dark half of the mouth, as it appears clear in a youthful person through his eleven senses. Though all the objects do not exist in him, still he is not divested of worldliness as a person addicted to worldly objects attains to the accession of wealth in a dream. Thus, when

subtle body identical with five elements, three qualities and sixteen manifestations, is united with consciousness, it is called a creature. By this subtle body a person takes and renounces the gross form and attains to sorrow, joy, happiness, grief and fear. (70—75.)

"As a leech does not entirely leave a grass before it gets hold of another, so a person, though dead, does not forsake the attachment for his previous body, unless by the consummation of actions undertaken in that body, he attains to another. O Lord of men ! Mind alone is the root of worldliness unto creatures. Thinking of the objects of senses a man repeatedly engages in actions. So long as action exists there is ignorance too, and so long as ignorance exists bodies are tied to actions. To remove this ignorance, do thou, with all thy heart, worship the lord Sri Hari and behold this universe as identical with Him from whom proceed creation, preservation and destruction there of." (76—79.)

The auspicious Maitreya said :—Thus did the pious Narada, the foremost of the votaries of the Divine One instruct the king in the Nature (*Swarupa*) of God and the course of creatures (Swarupa of the Jivas).

Thereupon, bidding good bye to the king Prachin Varhis, Narada repaired to the region of Siddhas. Then, having commanded his sons to protect the subjects, the royal saint Prachin Varhis repaired to the hermitage of the illustrious ascetic Kapila. There having worshipped and maditated upon the lotus feet of Govinda (lord Vishnu) with great devotion, with single minded quiescence and having been disassociated with the world,—the king Prachin Varhis attained to the condition of being identical with the Reverend One. O sinless one ! The divine sage Narada, thus describing the spiritual knowlegde, said :—"Whoever shall hear of and make others listen to this, shall be freed from the subtle body".

This sacred narration on the glories of the Divine Mukunda (lord Sri Hari) emanating from the holy mouth of the foremost

of the divine sage Narada, sanctifies the three worlds and purifies the mind of all beings. Whoever shall reverentially hear this sacred narration, shall be freed from all worldly bonds and shall no longer roam about in this world. This wonderful spiritual knowledge was obtained by me, which destroys the consciousness of ego and the doubt as to how one suffers the consequence of actions in his next life. (80—90).

CHAPTER XXX.

LORD VISHNU GRANTS BOON UNTO THE PRACHETAS.

The auspicious Vidura asked :—O Brahman ! How could the Prachetas (the sons of Prachinvarhis) mentioned by thee attain to *Siddhi* (consummation of success in aceticism) after having pleased lord Sri Hari through chanting of eulogious hymns unto Him as per the instructions of divine lord Rudra ? O thou disciple of Vrihaspati ! Indeed those Prachetas having obtained the Divine lord of mountain (Girisha, Siva) and being his favourite followers who in his turn was a favourite of the lord of emancipation (Vishnu), might well have secured liberation or emancipation ; but what did they attain to this or in the next world ?

Thereupon the illustrious Maitreya replied :—Satisfying the behests of their father, the Prachetas reciting Rudra's hymn in the waters of the ocean and by performing sacrifices and ascetic rites, propitiated the Reverend One (lord Hari). After ten thousand years, the eternal Purusha having removed their afflictions, appeared before them in that form in which the quality of goodness was predominantly full. Like unto the clouds on the summit of a mountain lord Sri Hari was seated on the shoulders of His celebrated carrier Garura. He wore a yellow raiment and had the *Kaustubha* jewel hanging

from His neck which was dispelling the darkness of the quarters. His face and cheeks were gracefully beautified with brilliant ornaments of gold. He had a diadem on His head. In His eight hands were eight weapons. He was worshipped by His followers, the ascetics and the celestials, and His glories were being chanted by His carrier Garura in the form of a Kinnara. (1—6).

He was gracefully adorned with garlands of wild flowers. His grace was all the more enhanced with Lakshmi being situated in the midst of His embrace of eight arms. The Prime Purush, looking upon the sons of Prachin varhis (Prachetas) with gracious disposition, spoke unto them the following words in voice grave as the roaring of the clouds. The Diety said :—

"O ye princes ! Just ask of me your desired boons. Good shall betide ye. I am pleased unto you all for your brotherly feelings, by virtue of which you do not observe different forms of religion. Whoever will every day in the evening think of you, shall consider his brothers as identical with his own self and shall cherish love for all creatures. I shall confer upon them their desired for boons and excellent understanding, who with collected mind singing Rudra's hymn shall worship me every morning and evening. Since you have delightfully satisfied the behests of your father, this your charming glory shall spread all over the world. An illustrious son shall be born unto you and he shall equal Brahma in accomplishments and his progeny shall fill up the three worlds. (7—12).

"O ye princes ! You are not married yet. From the Rishi Kandu, Apsara Promlocha obtained a daughter having lotus eyes. With a view to frustrate the advancement of the power of Kandu's asceticism, the celestial king Indra deputed the said Apsara Promlocha to put obstacle to the asceticism of Rishi Kandu. Promlocha was able to secure the love and amorous pleasures with Rishi Kandu, and in consequence she was big with a child. While she was returning to the celestial

region after having putting down the Rishi's merits self-control and asceticism, she is said to have left off the embryo on the trees. That girl (the daughter of the Apsara Promlocha) on the trees crying in hunger, the king Soma (the Moon) was stricken with pity on her and put into her mouth his finger dipped in nectar. You (the Prachetas) have been commanded by your father to procreate progeny. Do you, therefore, follow my advice and soon marry that excellent damsel, the daughter of Apsara Promlocha. You all do not differ with one another in character and accomplishments. That damsel too does not differ from you in religion and character. She has already surrendered herself unto her worthy husbands in you. Do you therefore be wedded with her. By my boons unto you, with unimpeded prowess, you shall then enjoy for one thousand years worldly and heavenly objects of enjoyment. Thereafter by dint of your unflinching devotion unto me, all your desires and sensual appetites shall be destroyed and desisting from hellish objects of enjoyment you shall attain to my excellent region. O my dear ones ! The condition of a householder is not a source of bonds unto those persons, who even after entering that condition, assign all their actions unto me and who delight in spending their time by chanting my glories. I am the Omniscient and Absolute *Brahman*, and appear in the minds of the hearers, which sounds new with every word, through the words of those who chant the glories of *Brahman*. By so listening to my glories people visualise *Brahman* and become identical with it. So that those who seek refuge in one are not influenced by sorrow, ignorance or delight." (13—20).

The auspicious Maitreya said :—Having the impurities of ignorance and darkness of sullied understanding been destroyed through the grace of the Reverend One, the Prachetas with folded hands and in heavy words, chanted the glories of their best of friends the lord Janardana, who had thus spoken unto them for initiating them into true manliness,

The Prachetas addressed lord Sri Hari saying :—Salutation unto thee, O lord, who dost destroy all worldly afflictions and whose high qualities and great name have been pointed out by the Vedas as leading to the accomplishment of all objects, who art above the comprehension of mind and beyond description by speech and whose way cannot be known by the senses. Salutation unto thee, O lord, who art pure, quiescent, dost exist in this true form. Thou art the lord in whom has been baffled this world of illusion begotten of thy will-power. Thou art the lord, who by thine illusory energy dost assume the forms of Brahma, the lord of creation, and others for the creation, preservation and destruction of the universe. Salutation unto thee, O lord, who art the pure essence, by whose light of real knowledge the darkness of worldliness is destroyed. O lord! Thou art Vasudeva, Krishna, and the master of all devotees. Salutation unto thee, O lord, who art lotus-navelled, who dost wear a garland of lotus and who hast lotus feet and eyes resembling lotus-petals. Salutation unto thee, O lord, whose raiment is yellow like unto the filaments of a lotus, who art the refuge of all elemental creations and the witness of all the worlds. (21—26.)

"By this thy divine and auspicious form, endless miseries of the world are destroyed and with a view to favour us, who are verily distressed, thou didst manifest thy form unto us. O lord! They deem themselves immensely favoured, if these people are remembered by thee in proper time considering them as thine own. Stationed in the hearts of the poor people, who attain to beatitude for beeing thought of by thee, thou art fully cognizant of their wishes—dost thou not then know the innermost desire and prayer? O lord of the universe! Even dost thou wish to hear of the prayer from our own mouths. We say that thou, who dost instruct us all in the attainment of the paths of emancipation, who art thyself the real course of men, mayst thou be mercifully propitiated with us all who are poor people. Still do we pray for thine being propitiated. Thou art

the foremost lord of all, and thou art only capable of granting all desires of all creatures. There is no end of thy prowess and it is for this reason that thou art known as *Ananta* (eternal.) As once having obtained a Parijata tree (a celestial flower-tree of that name celebrated for the sweet scented flowers of that name) a black-bee does not seek for any other tree, which are easily available, similarly once having obtained thine lotus-feet, what boons should we pray for? (27—32.)

"So long under the influence of actions being possessed of by thine illusive energy, we shall be travelling in this world. May we, however, in our various births be fortunate in associating ourselves with thine best of votaries. We do not compare even the heaven or final liberation with a minute portion of association with thy votaries, what to speak of other commonly desired for objects of mankind? There is no anxiety in their company of those thine votaries before whom thy sacred glories are chanted, by whom all thirst is satisfied, who are harmless towards all creatures, and who being dis-associated from the world, always chant thee for the names relating to the Divine Narayana. What timid wight shall not long for the association with them who are like holy pilgrimages and who travel for sanctifying the earth with their sacred feet? O God! For a momentary association with thy friend the divine Bhava, we have obtained thee who art the best physician for this world hard of being successfully treated and even to protect from death thou art the only refuge. (33—38.)

"O lord of the universe! We have studied well all the Vedas. We have pleased our preceptors through reverential worship, and we have propitiated the Brahmanas and elderly men by our devotion and services. We have welcomed those worthy of respect, the friends and brothers, and renouncing malice and enimity we have satisfied all creatures. May all our devout austerities which are performed in the depth of

waters without any food for many long years, be directed towards encompassing thy satisfaction who art the Prime Purusha. Being unable to witness the end of thine auspicious glories, Manu, Brahma, the divine and other sages whose souls were purified by asceticism and true knowledge, chanted thy sacred names and glories according to the best of their respective might. And in accordance therewith we have also tried our best to sing this hymn on thee. Salutation unto the Prime Purusha, who is purity identified, equal everywhere and who is Vasudeva and in whom the quality of *Sattwa* (goodness) predominates."

The auspicious Maitreya again began saying :—On being thus hymned by the Prachetas, lord Sri Hari, fond of His votaries, delightedly spoke unto them as follows :—

"So be it." And though His departure was not welcome to them whose eyes were not satiated still, the lord Sri Hari of unimpeded course repaired to His own hallowed region.

Thereupon, issuing out of the waters, the Prachetas saw that the kingdom of their father was without a king. For want of cultivation, the Earth was covered with various trees which were so high that they appeared to be obstructing the region of the celestials and therefore the Prachetas became greatly enraged with those trees. (39—44.)

With a view to free the earth from trees and creepers, they having been so very much enraged, O king, the Prachetas produced from their mouth fire and air as would be found tremendously devastating at the time of dissolution of the universe, and thereupon the trees were reduced to ashes. Then beholding the trees to be so turned to ashes, the patriarch Brahma came there and by his reasonable words of instructions pacified the terrific anger of the Prachetas (the sons of Varhisman.) The trees that were still left on the earth, having been advised by the self-create (Brahma conferred upon the Prachetas their daughter (the daughter of Apsara Promlocha left of on the trees.)

Then, by the command of Brahma, the Prachetas married the said fair damsel Marisha by name, from whom was born Daksha, who was thus born in the race of Kshatriyas for his once disregarding the lord Siva. He was that Daksha, who when Chakshusha Manwantara set in having his former form destroyed by time and being commanded by Divine will, created progeny. Thus being born unto Marisha by the Prachetas, with his own effulgence he clouded that of others and for his abilities in actions he was called *Daksha* (adept or skilful.) This Daksha was deputed by Brahma in the task of the procreation of progeny and he again engaged all other patriarchs such as Marichi and others in the same work. (45—51.)

CHAPTER XXXI.

THE PRACHETAS REPAIR TO FOREST AND ATTAIN EMANCIPATION.

The auspicious Maitreya said :—O Vidura ! With the lapse of one thousand divine years, the Prachetas acquired discriminative knowledge. Thereupon they remembered the behest of the Reverend One saying "Ye shall attain to My excellent region." They then consigned the charge of their wives unto the hands of their sons and left their home for the forest to take up the vow of Sannyasa. In the western quarter on the bank of the ocean where Jajati Rishi performed *tapasya* and attained to the consummation of his austere asceticism. There they were initiated into that knowledge of self by which one considers others as identical with himself. While they were seated having conquered the vital airs, mind, speech, external vision and the several prescribed ***Asanas***, quiescent and straight, and having unflinchingly fixed their minds upon the Supreme Brahman, they found there the divine sage Narada, worthy of being worshipped by the celestials, daityas and the other creatures. On seeing the divine sage so arriving there, they rose up from their respective seats out of respect for him and having bowed down unto him, they offered him a

worthy seat. On finding him comfortably seating and having worshipped him duly, they addressed him as follows :—

"O thou best of the divine sages ! Has your journey to the place been quite safe and welcome ? It is by dint of our good fortune that we have thus been able to meet you here. O Brahman ! Like unto the sun, your journey leads to the fearlessness of all. O lord ! Being attached to the world, we have well-nigh forgotten what all we had in the past been instructed by the divine lord Siva and the Reverend Lord Sri Hari. Do you, therefore, explain unto us the real spiritual knowledge by which we may cross the ocean of the world which it is very hard to get over." (1—7).

The auspicious Maitreya again began :—Having been thus requested by the Prachetas, the divine sage Narada having concentrated his mind upon the Reverend One of illustrious glories replied to the Prachetas.

The auspicious Narada said :—That birth of mankind is the true birth, that action is the true action, that life is the true life, that mind is the true mind, and that word is the true word by which they serve the illustrious lord Sri Hari, the soul of the universe. Save this of what good use is the three-fold birth, namely the union of the seminal fluid and blood, the ceremony of *Upanayana* (the ceremony of being initiated with Gayatri Mantra and being invested with the sacred thread) and that of Diksha ? Of what avail are the actions performed according te the prescription of the Vedas, and of what benefit is a long life like that of the celestials ? Of what good is the listening to the recitation of Vedas, discourses on asceticism, pious conversation, accomplished intellect, strength and the sharpness of the senses ? Where the lord Sri Hari capable of confering knowledge of the self or soul does not exist what benefit there is in Yoga, Sankhya, knowledge of self, asceticism, the study of the Vedas, and performing austere vows and penances encompassing well-being ? The Spiritual consummation of all those actions leading to the

well-being constitute the soul and lord Sri Hari is the soul of all creatures, inasmuch as He destroys all their ignorance and He is dear unto them. Therefore, how can there be any other dear object than meditating upon Him ? (8—13).

Just as by sprinkling of water into the root of a tree, all its brances and trunk are nourished ; and as by the nourishing of the vital breath (Prana-air) all the senses are sustained, so by the adoration of lord Achyuta all the deities are worshipped. Just as water coming out of the sun during the rains enters into it again in time (during the summer season), just as all creatures, mobile and immobile terminate in the earth, so do all the elements and qualities mingle and end in lord Sri Hari. O ye Princes ! As darkness or light gradually terminates in ether, so also all the energies and the influences of the stream of qualities namely of goodness, darkness and ignorance terminate in the Divine One. Do ye, therefore, worship Him considering Him as identical with Brahman, the jiva-soul in you, He being (Supreme Soul) the One soul of all creatures. He is the instrument of the universe. He is the Prime Purusha. He is the foremost of all, who by His native energy destroys all the qualities. The lord Janardana (Vishnu)is speedily propitiated by mercy unto all creatures, the satisfaction with what easily brings the control upon the senses. Stationed in the minds of the pious, due to their constant meditation and purity of their minds freed from all desires,—lord Sri Hari does not like to recede therefrom, considering the pious ones to be brought under His refuge. Ever loving towards his votaries and delighting on their devotion, lord Sri Hari does not accept the worship of, those vicious minded persons who being proud of their wealth, education and heredity, disregard or neglect the pious ones thinking them to be poor. Therefore, what grateful person should for the least period of time forsake that Reverend One, who is perfect in Himself, and being compassionate unto His votaries does not accept the service of even

Sree (Lakshmi) following Him, of the kings cherishing fulfilment of desires and even that of the celestials ?" (14—22).

Thereupon the auspicious Maitreya again said :—Thus, O king, narrating unto the Prachetas the sacred themes on Reverend One, the divine sage Narada, born of the self-create Brahma, then proceeded to the region of Brahma. The Prachetas too listening to the illustrious themes on the lord Sri Hari as narrated by the divine sage,—the theme that removes the sin of mankind,—began to meditate upon the lotus-feet of the lord Sri Hari and in due course of time attained to His region. O Khatta (Vidura) ! Thus, in reply to what thou didst ask of me, I have described unto thee through the above conversation, instinct with the glories of lord Sri Hari, between the divine sage Narada and the Prachetas.

Then, the illustrious Suka said :—O foremost of kings ! Thus the progeny of king Uttanpada, Manu's son, has been fully narrated above. I shall now describe unto thee descendants of Priyavrata. Having acquired from Narada, the knowledge of self, the king again enjoyed this earth, and dividing the kingdom amongst his sons, he attained to the station of the Divine One. Listening to the glorious themes of the Reverend One as narrated by Rishi Kausarava, Viduras devotion was greatly increased. He then again bowed down unto the feet of the ascetic and meditated in his heart the lotus feet of the Divine One.

Then Vidura said :—"O thou master of great asceticism ! Thou art full of compassion, and thou hast been good enough to point out unto us the terminating point of the quality of ignorance, where resides the Divine lord Sri Hari, who comes within the view of His poor votaries."

Having thus welcomed saluted the illustrious Maitreya,—the pious Vidura proceeded towards Hastinapur with a view to see his Kinsmen. Whoever shall daily listen to these sacred themes relating to the Prachetas who had dedicated their minds unto the Divine Hari, shall acquire long life, wealth, prosperity, fame, auspiciousness and good condition in after life,

BOOK V.

CHAPTER I.

THE ADMINISTRATION OF PRIYAVRATA AND HIS DEVOTION TO KNOWLEDGE.

The auspicious king Parikshit said :—O great ascetic ! I understand that the life of a house-holder is fettered by his actions, the actions themselves resulting in and leading towards the consciousness of individuality unto one's own self which is termed as egoism. O foremost of the twice-born ones ! I further understand that by entering into the life of a householder, a person becomes attached towards the world and the worldly objects. Wherefore did Priyavrata, who had self-knowledge, and who was a great devotee of the Reverend One, then enter into and attach himself unto the life of a householder ? O thou best of Brahmanas ! I think, persons like Priyavrata who have renounced society and who are godly-minded, ought not to find pleasure in the life of a house-holder attached to worldly-objects. O thou Brahmana saint ! The minds of the great ones are ever reposing under the blissful shade of the Reverend One's lotus-feet capable of assuaging the miseries resulting from lust and the other passions. Such persons are not deemed to be attached to relations such as wife and children etc. I am, therefore, labouring under a great doubt as to how even being attached, as he was, to wife and children and the house-hold, Priyavrata could succeed in attaining to the *summum bonum* and also how he could centre his thoughts unswarvingly unto lord Sri Krishna.

On hearing the above words from the king Parikshit, the auspicious Suka-deva replied saying :—Yes, you have truly said so. Those persons whose hearts revel in the honey springing from the lotus-feet of the Reverend One of absolute

excellence and who devote themselves unto Him, regard their highest welfare to be consisting of the discourses about Him so much loved by the greatest anchorets. Nor do such persons forsake the same although they may meet with obstacles in that way. A great votary of the Reverend One, as he was, Priyavrata attained to the knowledge of the greatest good in consequence of his having reverentially served unto the auspicious feet of the divine-sage Narada,—thus being initiated into the contemplation of the self or soul and resolved upon observing the regulations relating thereto. At the very outset, concentrating his thoughts unto His meditation, Priyavrata had dedicated unto the lord Vasudeva, the active energies of his organs. Knowing him to be adorned with various administrative qualities, his father Manu (Priyavrata's father) had entrusted him with the task of governing the kingdom. But at first Priyavrata had refused to accept that task. Although it was improper to disobey the desire of his father, yet Priyavrata having known that the excercise of the function of a king was unreal, he felt that discomfiture may result from such a source. This was firstly the cause of his refusing to take up the task of governing his father's kingdom. (1—6)

Coming to know of such an intention of Priyavrata, the Primaeval Reverend Lord Brahma, in company with the Incarnate Veda and his sons Marichi and others, descended down from his own region entitled *Satyaloka*. O king! Just as a monarch comes to know of the designs of his subordinate and tributary rulers through his spies, similarly the lord of creation, the self-sprung Brahma gathers the purpose of the universe through its prosperity or decay. Learning the aforesaid intention of Priyavrata, Brahma left his region with a view to see Narada and began to descend down by degrees. On the way the sky-ranging deities such as Mohendra and others paid their adorations unto him; and the Siddhas, Saddhyas, Gandharvas, Charanas and ascetics etc had sung eulogy unto him. Beaming like the Moon, the lord of creation

had descended upon the *Gandhamadana* mountain (a celebrated mountain of that name) illumining the caverns of the mountain by his own splendour. There in a cavern of *Gandhamadana* mountain, Narada was engaged in imparting unto Priyavrata knowledge of the self or soul. At that time, Manu had also come there for the purpose of taking back his son Priyavrata. On seeing the swan-vehicle, Narada came to know that Brahma had come. Instantly all the three there (Narada, Priyavrata and Manu) started to their feet and began to chant hymn unto him holding in their hands the articles of worship. Thereupon the divine-sage Narada, holding before that Deity the articles of worship, and in sweet accents began to sing his merits, his glories and his supreme excellence. Thereafter Brahma smilingly looked at Priyavrata showering great affection unto him and spoke unto him as follows :—

"O my son ! Carefully listen to what I say. It is improper to attribute defects to the Divinity who is of immeasurable power. Resigning ourselves unto Him, you and your father, and also this spiritual preceptor of yours—the divine sage Narada—and even I myself obey His behests. No body can directly or otherwise alter His creations by means of hard austerities, learning or spiritual absorption, strength or intelligence, nor by means of interest or righteousness counter—act His acts. (7—12)

"O Priyavrata ! Being subject to the influence of birth, death, grief, stupifaction, fear, pleasure, and pain, the creatures in the universe take this god-gifted body in order to perform their acts throughout the life. No creature can do anything independently of god. Being fast bound with His mandate representing a rope, and by influence of the three principles, actions and words such as *Brahmana* and others, we offer him articles of worship. Just as an ox, or the like other quadruped animals, with cords passing through its nose, executes the wishes of a man and works for him, similarly we execute the wishes of the Lord and for Him. O Priyavrata ! Just as a man with

the power of vision takes at his will a blind man either to the shade or the shine, even so the Lord at His will causes us to be bodied in the form of birds or beasts or any other animals; and in that state of existence, in obedience to His mandate, we enjoy pleasure and suffer pains in those bodies. As a person even after awaking from his slumber, recollects his dream, so even after having been emancipated, undergoes his acts, being reft of all consciousness of self and thus bears one's body. But such a person does not reap the results or fruits of the qualities, acts, or desire of his former body. A person, who without first having subjugated his senses, wanders from forest to forest, becomes ever dogged by the influences of the six foes, the mind and the five organs of senses. But on the other hand, a person who has conquered his senses and is as such centered in himself, meets with no harm even by leading the life of a householder. A person desirous of conquering the six passions, should at first living in his household attempt at practising self-control. Thus, when the passions are weakened, he should then travel elsewhere, and then he has nothing to fear from like a person living in a fortified fort after having vanquished his powerful enemies. By resorting to the fort in the shape of the lotus-feet of the lotus-navelled Deity, thou hast vanquished the said six powerful enemies; and O Priyavrata, do thou now enjoy, as long as thy body remains, the pleasures conferred on thee by the Reverend One; and thereafter, being disassociated from the world and its objects of attachment do thou adore thy real self." (13—19)

The illustrious Suka-deva then again began saying:— Having been thus instructed, Priyavrata, the great votary of the Reverend One, feeling the insignificance of his own self, reverentially lowered his head in salutation unto and accepted the instructions of Brahma, the Divine Preceptor of the three worlds. Having been duly worshipped by Manu, and meditating upon his own form which he did not ordinarily display, the Divine Brahma repaired to his own region which was above

the comprehension of mind and speech,—Priyavrata and Narada listfully looking at him. Having his desire thus satisfied by Brahma, and having by the counsel of the divine sage Narada, consigned the charge of protection and preservation of the entire universe to the hands of his son, Manu too withdrew himself from the enjoyments like unto a dreadful tank full of poisonous water. By continually meditating upon the lotus-feet of the Divine Prime Purusha, by virtue of meditation unto whom all the bonds of the world are snapped, all his desires were burnt down and Priyavrata's mind was purified. By the will of the Divine Lord of the Universe, being again entrusted with work, Priyavrata ruled the Earth to enhance the glory of the great. He espoused the daughter of the Patriarch Viswakarman named Varhismati. Priyavrata begat upon his wife Varhismati, ten sons, all of whom were like him great in character, accomplishments, actions, beauty and strength. He also begat upon his wife a daughter who was named Urjaswati. The ten sons of Priyavrata were named Agnidhra, Idhmajihva, Jajnavahu, Mahavira, Hiranyaretas, Ghritapristha, Savana, Medhatithi, Veetahotra and Kavi. The names of these ten sons of Priyavrata were named after the ten names of Agni (the God of fire.) (20—25)

Of the said ten sons of Priyavrata,—Kavi, Mahavira and Savana, these three lived the lives of perpetual celibacy and practising the knowledge of self from their very boyhood at last attained to the state of *Paramahansas*. In that state of their lives, they all acquired great self-control and became mighty Rishis. By their continued meditation of the lotus-feet of lord Vasudeva,—who is the asylum of all creatures and the refuge of the terror-stricken,—and by dint of their great devotion, they had stationed in their purified hearts the idol of the Reverend One. Thus consigning the attributes of body to the previous soul, they became identical with the Great soul.

On another wife Priyavrata begat three sons who were named Uttama, Tamasa and Raivata who were all lords of

Manwantaras. While his three sons,—Kavi, Mahavira and Savana,—were so engaged in the practice of self-control, that high-minded lord of the Earth, Priyavrata, ruled the kingdom for eleven ***Arvuda*** years (Arvuda means ten crores.) By the twang of his bow stretched by his highly powerful hands, persons on the side of piety and justice yielding without any fight, Priyavrata engaged himself in enjoyment day and night with his greatly beloved queen Varhismati. At this state his good sense and under-standing seemed to have been defeated by enjoyment, merry sports, bashfulness, smiles, jokes etc and he himself stood like one loosing himself in such enjoyments, While the Divine Aditya (sun) goes round the mount Sumeru and lightens the Earth, only half is lighted. At this creation of day and night due to the rounds of the sun,—Priyavrata felt displeased and he promised "I shall make day of a night." Thereupon, ascending a swift coursing car, dazzling like that of the sun, he made seven rounds behind it (the sun) appearing himself as the second sun. His power was greatly enhanced by his unflinching devotion unto the Reverned One. (26—30)

When Priyavrata was so making the rounds,--Brahma, the four-faced deity appeared before him and said,—"My child ! Do you desist from doing so ; that is not your duty." The seven ditches that were created by the wheels of his celebrated car, became the seven oceans by which the seven insular continents have been created. Jambu, Plakshma, Salmali, Kusha, Krauncha, Shaka and Pushkara, are the seven insular continents and the dimension of the each is twice that of its preceding one, and they all lie situate around the oean. The seven oceans are respectively of salt, juice of sugarcane, nectar, clarified butter, curd, milk and of pure water : These oceans are around the seven insular continents, and the seven insular continents are around the seven oceans. These oceans are of equal dimensions each with the continent that it encircles ; and they all lie separately on the outside of the continents. Priyavrata, the husband of Varhismati, conferred the kingdom

of the seven continents upon his seven sons namely Agneedhra, Idhmajihva, Jajnavahu, Hiranyaretas, Ghritapristha, Medhatithi and Veetahotra. Each of the aforesaid princes were thus placed in charge respectively of one of the aforesaid continents. Then Priyavrata gave away his daughter Urjaswati unto *Sukracharya* (Usana) the spiritual guide of the Daityas (Asuras). Sukracharya begat on Urjaswati a daughter Devajani by name. This sort of wonderful manliness is not an impossibility for those persons, who by the dust of the lotus-feet of the Reverend One, have controlled their six passions. Even a mean person, who recites the sacred name of the Reverend One, is immediately freed from the worldly bounds. (31—35)

Having disassociated himself from the elementary qualities of the world by dint of his unflinching devotion unto Narada, the divine sage,—Priyavrata had considered himself in his company as one whose real object in worldly life has not been realized. Therefore, once on a time, that king of incomparable energy and prowess (Priyavrata) had repented saying, "Alas ! What a tremendous iniquity have I perpetrated. Through the overwhelming influence of the powerful passions, I have been thrown down into this dark well of worldly desires which are begotten of ignorance. Oh, fie on me. I have become a play deer in the hands of my wife." Thereupon, having arrived at the true knowledge of self by the mercy of the Great God,—Priyavrata had divided his kingdom amongst his devoted sons. Thereafter having renounced his once beloved queen now like a dead body, and also having renounced the other worldly objects of attachment,—the king Priyavrata followed the sacred path of piety as has been pointed out by the illustrious divine sage Narada.

Such an iron determination towards renunciation had arrived in his mind as a result of the instruction of the divine sage Narada and by virtue of his devotion unto the lord of the universe Sri Hari. The slokas that were written relating to

the glories of the king Priyavrata will now be narrated by me, as follows :—

Who else but God is capa ble of accomplishing the wonderful actions which were performed by Priyavrata ? That illustrious king by journeying in his celebrated car in his attempt at destroying darkness for ever, had as a result created the seven oceans. By him it was that the Earth was settled and encircled by waters it was divided into seven insular continents, and as such the dissensions of mankind were put a stop to. Then again, the divisions of the various insular continents were laid out by the rivers, mountains and forests. It was the illustrious king P riyavrata who considered all the wealth of the Earth, Heaven, the land of mortals, Yoga and actions as hell. And the votaries of lord Vishnu were his favourites." (36—41)

CHAPTER II.

THE NARRATION RELATING TO AGNEEDHRA.

The auspicious Suka said,—His father Priyavrata having been thus engaged in living the pious life,—carrying out the command of his father and ke eping his view steadily fixed on righteousness,—Prince Agnidhra began to rule the inhabitants of Jambudwipa, treating his subjects like his own children. Once upon a time, that prince Agnidhra, who lived the life of an ascetic, being desirous of having offspring, went to a cavern of the Mandara mountain which was the sporting ground of the celestial women (the wives of the immortal deities.) On his arrival there and having procured various necessary articles for worshipping the lord of creation of the world,— that royal saint Agnidhra became deeply engaged in worshipping Him. Having understood the intention of Agnidhra in entering upon such rigid austerities,—the Prime Purusha deputed the celebra-

ted Apsara Purvachitti by name to satisfy the prince's desire, as she was then singing in the celestial assembly. According to the behest of the Deity, the Apsara Purvachitti went to the Mandara mountain where Agnidhra was engaged in the worship. On her arrival there, the said Apsara ranged the charming groves of that hermitage,—with various clustering trees bearing intertwining golden plants on their trunks,—and singing with the melodious notes of pairs of birds living on land. That grove was also graced with aquatic fowls, ruddy geese, and various other feathered species ; and that place was resonant with their cries mingled with the cries of those others living on land, That place was containing tanks with transparent waters and the watery expanse of those tanks were full of lotus blossoms. On hearing the tinklings of the *Nupuras* (ornament worn on feet) adorning the feet of the Apsara, who was then singing and dancing there, weaving at each dancing step and symphonious songs charming, amorous and dainty motions,—the son of the lord of men slightly opened the buds of his eyes, which had been closed on account of his having been sunk in spiritual contemplation. (1—5)

Thus opening his eyes Agnidhra saw the Apsara. On seeing that celestial damsel while she was smelling a fragrant blossom near by,—as charmingly as a black-bee would be clinging to a lotus filament,—and throwing captivating looks on the prince like throwing arrows in the hearts of the people by the deity of flower—weapon,—and also displaying her enchanting gaits, blandishments, sportive movements, sweet accents in amorous songs, eyes and graceful forms,—all that would emanate even the delight of gods, far less to speak of men,—with her rounded breast, braid and zone trembling charmingly on account of her coursing hastily to avoid the black bees maddened with her odorous breath existing with her liquor of life flowing from her face,—the prince Agnidhra came under the sway of the deity Makaradhhaja (having the mark of Makara on his insignia or banner).

Thus having been bewildered by amorous emotion, the prince Agnidhra addressed that celestial damsel saying,--"O thou worthy of being worshipped by a Muni! Who are you? Are you the illusory will (Maya) of the Supreme Lord?" Again, on looking to the bow-like pair of her graceful eye-brows he again said "O heroine! Are you bearing this brace of stingless bows for yourself,—or for the purpose of subjugating persons of unconquered senses representing themselves as deers. Ranging in this woodland, I cannot exactly understand at whom it is your intention to discharge these shafts of yours, having your eyes for its feathers, highly graceful although wanting knots in its foremost part, exceedingly sharp at their heads, and languishing in consequence of fatigue due to exercise. May your gracious stroll conduce to our welfare! Are your disciples, thronging around you, reciting and chanting the hymns of *Saman* (Sama-Veda) instinct with hidden meaning? Just as the sages feed on the branches of the Vedas, similarly these are feeding on the flowers flowing from the pairs on the crown of your head. O Brahman! I hear the chime of gems set on the graceful bangles on your feet, but do not see the speakers themselves. How have you obtained that yellow hue (on seeing her yellow attire and taking that to be the native colour of her hips) on thy shapely hips, on which appears a circumference of flaming clouds? And where is your wearing bark? What is treasured up within your beautifully elevated breasts to which my sight has been revealed, seeing that although you are slenderly built at the middle, yet you are bearing that heavy burden of the breasts with difficulty. And wherefrom is the deep-red perfumed paste has been painted on your shapely breasts, with whose aroma you are spreading the entire hermitage of mine. (6—11).

O you of eminent religious merit! O my dearest friend! Do you be pleased to show me the excellent region where the people possess such fine forms on their breasts, exceedingly wonderful and immensely capable of agitating the hearts of

such as we are. Your charming countenance is fraught with nectar, mellifluous speech, and enchanting blandishments. What do you live on as a result of which a delightful smell comes out of your mouth always. I take you to be a portion of lord Vishnu, for your ears gracefully bear the Makara-shaped shining ear-rings as are worn by the Reverend Vishnu. In the vicinity of a pair of winkless eyes, your beautiful face resembles a tank of transparent waters in which your shining eyes represent two restlessly swiming fishes. The rows of your splendidly well-formed white teeth display their grace like flocks of swans and your hair appears like black-bees. The fly that has been beaten by the lotus-palms of your hands is disturbing my vision unto your charming form. Do you not perceive that your hairs have been dishevelled and the wicked wind has slackened the piece of cloth tied round your graceful waist? O you possessing asceticism for your wealth! This your bewitching beauty is capable of destroying the devout penances of the celebrated ascetics. By what hard austerities have you been able to acquire such an excellent beauty? Do you, O friend, be engaged in penances with me here,—or may the creator be graciously pleased to make you my beloved spouse. I belive the ever merciful Brahma has been graciously pleased unto me and has, therefore, sent you here as my wife. I shall not renounce you. I take you as my wife. I take that you have been bestowed unto me by the lord of creation. On your graceful form have been firmly fastened both my mind and eyes. O fair damsel! Do you be delightedly disposed to take me, who am devoted unto you, wherever your predilection leads to and may your companions also kindly attend upon me." (12—16).

Thus did the king Agnidhra, intelligent like the celestials and expert in the art of coaxing the females with delusive conversations instinct with worldliness, ultimately succeeded in greatly pleasing the said celestial damsel Purvachitti Apsara by name. The king Agnidhra was the lord of heroes and he

was gifted with best of learning, sharp intellect, charming youthfulness, beauty and grace. He was adorned with high-mindedness, good character and many other accomplishments. For these reasons, the said Apsara Purvachitti was also verily attracted towards him and happily lived with the king of the insular continent Jambu for many Ajuta (ten thousand) years in the enjoyment of worldly pleasures.

So living, in due course of time, that foremost of kings, Agnidhra begat on that Apsara Purvachitti nine sons. Those nine sons were named respectively as Nabhi, Kimpurusha, Harivarsha, Ilavrita, Ramayaka, Hiranmaya, Kuru, Bhadrashwa and Ketumala. She gave birth to those nine sons year by year. Thereafter, having kept them in the palace, she renounced all worldly enjoyments, and engaged herself in the worship of the lord Bramha. Those nine sons of the king Agnidhra were after their mother naturally of hard limbs and strong built. The king Agnidhra, having divided the kingdom amongst them,—they according to their shares, severally ruled each for a year, the said insular continent of Jambu.

The king Agnidhra, however, was not yet satisfied with the enjoyment of worldly pleasures. Therefore being addicted to pleasures, that king used to think of the Apsara Purvachitti always. In consequence thereof, for celebrating the Vedic ceremonies, that king Agnidhra attained to the region where the celestial manes live in enjoyment.

After the demise of their father, the king Agnidhra, the aforesaid nine brothers duly espoused the nine daughters of Meru, who were named respectively as Merudevi, Pratirupa, Ugradanstra, Lata, Ramya, Shyama, Nari, Bhadra and Vedadidhiti. (17—23).

CHAPTER III.

THE NARRATION ABOUT NABHI, THE SON OF AGNIDHRA.

The illustrious Sukadeva said :—Being desirous of having offspring, Nabhi, the son of Agnidhra, along, with his barren queen Merudevi performed various sacrificial rites with a view to propitiate the Reverend One having sacrifice as His form. O King ! The lord of sacrifice (Vishnu) is not attainable by articles of worship, countries, time, Mantras, Ritwikas, gifts of dakshina and prescribed sanctions. But at the time when Pravagya ceremonies were being celebrated by that king Nabhi with great reverence and purity of mind,—the Reverend Vishnu out of compassion towards his votaries and having been gifted with a charming form, manifested Himself before that king. By reason of His mind having been bent upon accomplishing the desires of His votaries, the lord assumed such a form as was couducive towards enhancement of their delight of mind and eyes and He looked exceedingly beautiful and sweet. In that auspicious form He had four arms. He was effulgent. He assumed the form of a male being. He wore a yellow silken attire. He had the mystic mark of Srivatsa on His expansive breast. He was gracefully adorned with conch, discus, club, lotus, garlands of wild flowers and Kaustubha and other rare gems. He had the most charming jewelled crown, ear-rings, chains round the waist, necklace, *Keyuras*, *Nupuras* etc, and He was also adorned with various other ornaments. As a poor man, on the accession of vast wealth would worship it, similarly the Ritwikas, councillors and the master of the house honoured Him highly by lowering their heads and worshipped Him with various presents of articles reverentially offered unto Him. And they hymned Him saying :—

"Although Thou art perfect, mayst thou thyself accept again and again our adoration who are thine servants. We have been instructed by the pious ones only to bow unto thee.

What man can ascertain thine true form with the imaginary name, form and beauty that are attributed to the great God who is above Prakriti and Purusha. Men can only chant a portion of thine many excellent and auspicious qualities which destroy the endless iniquities of the people. O Great One! Thou art even greatly pleased with the chanting of thine holy names which thine votaries out of devotion perform in deep accents and melody, and the articles of worship such as *water*, *twigs*, *tulasi*, *Durva-grass*, etc offered unto thee with great reverence. (1—6)

'O lord! We do not count the performance of this sacrifice rich though in many respects to be really of any befitting service unto thee. The endless delight which originates in thee in consummate proportions really constitutes thy true form. May these sacrifices, O lord! celebrated by us who have always an object view, be for ourselves only. O thou greater even than the Great Purusha, to extend thine own glory of emancipation, out of thy consummate kindness unto the ignorant ones, thou dost even without being worshipped appear before them like an ordinary mortal being. O thou worthy of being worshipped! Even this is a great boon unto us that thou at the sacrifice of the royal saint hast been pleased to appear here and manifested thy graceful form in the view of thine votaries. The chanting of thine endless glories is even conducive of great well-being unto those saints, who take delight in their own soil and whose endless iniquities have by virtue of the disassociation from the world, been burnt down by the fierce fire of knowledge ; and it is for this reason that they perpetually chant thy glories. May thy name, instinct with many virtues and instantly destroying sins come within the range of our speech, when we may be striken with hunger or become distressed with a fall, slip or yawning or other wretched conditions or at the time of death or infirmity. (7—12.)

"O lord! We do also pray :—Like unto a poor man begg-

ing husk of the rich,—this royal saint (Nabhi) praying for a son from thee, who art the lord of heaven and emancipation,—is roving about for the fruit. Who is there who is not vanquished by thy illusive energy, which is not impeded by any and the ways whereof cannot be ascertained by us? And again, is there any person whose understanding is not possessed by it? And who save by attending the feet of the great ones is not overwhelmed by the poison of wordly objects? O thou of manifold actions! We have invited thee here for a trifling object. It behoves thee to forgive us, by reason of thy quality of patience, for this negligence who are of weak understanding."

Being thus adored by the said Ritwikas with melodious accents, and also by the others engaged by the illustrious Nabhi, the King of Nimivarsa,—the Reverened Lord Vishnu, out of compassion unto them addressed as follows:—

"O Ye Rishis! Your words never prove futile. But your prayer 'that a son like unto me may be born to this King (Nabhi) is a boon which is very hard of being granted, in as much as I am equal and like unto Myself. Still, the words of the Brahmanas must not be falsified, because the Brahmanas are like the celestials and they represent my mouth. As there is none like me, I myself must descend as Nabhi's son on Earth."

Merudevi was there and she was listening to all those words, and making her husband (Nabhi the King) also hear them, the Reverend One disappeared in their presence. (13—17.)

O Parikshit (Vishnudatta)! Having been thus propitiated by the great saints at the sacrifice of King Nabhi of Nimivarsa, and accordingly being desirous of satisfying his desires, the Reverend One assumed a pure form,—with a view to point out morality unto the ascetics, the wise and other Brahmacharins observant of rites,—descended into the womb of Merudevi as Rishabha. (18—20.)

CHAPTER IV.

Description of the kingdom of Rishabha, the son of King Nabhi.

The illustrious Sukadeva said :—O King ! As soon as the Reverend One was born as Rishabha, all the Divine Marks were clearly visible on his person. The prowess of Rishabha began to increase daily everywhere. With his prowess, self-control, self-renunciation, effulgence and splendour also went on increasing steadily. Thereupon, the councillors, Brahmanas, the celestials and the subjects thought within themselves that he as the King might govern the Earth. The personal grace of Rishabha was worthly of the description of the poets and the wise ones. The prince grew foremost in native effulgence, prowess, strength, energy, grace, fame and other accomplishments. Accordingly he was named Rishabha by his father, the King Nabhi.

Once upon a time, the divine Indra was proud enough not to pour showers of rains in the kingdom of Rishabha. There at the divine Rishabha, the lord of asceticism, by virtue of his powers of asceticism, made his own kingdom named Abja flooded with showers of rain. Having so obtained a son after his heart, the King Nabhi was overwhelmed with great delight, and out of affection towards him addressed in deep words that divine ancient Purusha, assuming human form out of his own will, as "my child," "my son ;" and the King reared the prince up with great affection and enjoyed supreme complacency.

Thereupon, having been informed of the attachment of the citizens, councillors and the subjects towards prince Rishabha, for the protection of righteousness,—King Nabhi installed prince Rishabha on the throne. Then consiging the prince unto the care of the Brahmanas, King Nabhi with his queen Merudevi repaired to the hermitage named Vadarikasrama. Having worshipped there the divine Vasudeva as Nara and

Narayana with calmness and hard penances and meditating upon His lotus-feet, in due course of time attained to a glorious state. O descendant of the illustrious Pandu,—about the King Nabhi two slokas are recited as follows :—

"What person after him shall be able to perform the celebrated action of the royal saint Nabhi by whose pure actions, the Reverend Lord Sri Hari was born as his son? Who else but him is gifted with the energy of Brahma, in whose sacrifice the Brahmanas were worshipped with various gifts and by virtue of which the King was able to see the Reverned Lord of sacrifice by dint of the Vedic mantras." (1—7.)

Considering his own country (Varsha) as the field of his work, the divine Rishabha, with a view to imparting instructions unto his subjects, lived for some time in the house of his family spiritual guide. Thereafter, obtaining their permission returned to his own home. On coming home back, he began to deliver religious instructions unto his subjects and he advised them to celebrate the rituals as sanctioned both by *Sruti* and *Smriti*. The celestial King Indra had got him married with a fair damsel Jayanti by name. The divine Rishabha begat upon that god-gifted wife Jayanti one hundred sons all of whom were equal with him in accomplishments. Of the said one hundred sons the eldest was named Bharata. This prince Bharata was a great ascetic and he was gifted with many accomplishments and it was after his name that this insular continent is named Bharatavarsha. Of the other ninety-nine sons of Rishabha,—Kushavarta, Ilavarta, Brahmavarta, Malaya, Ketu, Bhadrasena, Indrasprik, Vidarva and Keekata,—these nine sons were the foremost of the followers of Bharata. After them, the other nine, namely Kavi, Havi, Antariksha, Prabudha, Pippalayan, Avirhorta, Dravira, Chamasha and Karabhajana were great votaries of the Divine One, and they were deemed as highly godly-minded. Their characters were highly amplified by the glory of the

Reverend One ; and I shall describe them in the Eleventh Book while describing the conversation between the Divine Sage Narada and Reverend Lord Vasudeva. The rest eighty-one sons of Rishabha were obedient to the behest of their sire. They were greatly humble, fond of celebrating sacrifice, and of holy actions ; and as such they all became entitled as Brahmanas. (8—13.)

Although the divine Rishabha was master of himself and always desisted himself from unrighteous actions, and was the Great God indentical with pure joy and knowledge,—still he, like an ordinary mortal, performed many actions. For he, by his own conduct, wished to instruct the ignorant people in his own religion. He was himself calm and quiescent, still he brought the household to order by piety, wealth, fame, progeny and by collecting enjoyments and salvation. For the ordinary people follow what the great perform. Though he was conversant with the mystery of the Vedas, the root of all religions, still by means of pacification and other ways as pointed out by the Brahmanas he engaged himself in governing his subjects. He celebrated in various ways a hundred sacrifices which were greatly prosperous with diverse articles proper places, time, age, reverence, Ritwikas, and being directted to various deities. While divine Rishabha was thus governing this insular continent, no one there desired to beg of another anything for himself like an unseasoned flower, nor did any one covet another's article or possession. In short, none there did desire for anything save that for increasing devotion to their king. Once on a time, while roaming about aimlessly, the divine Rishabha arrived at Brahmavarta and entering there the assembly of the leading Brahmana saints, he (Rishabha) saw his own sons. Though his mind was naturally quiescent and well-balanced with humility and love, still for governing his subject, he began to instruct them (the sons) in their presence. (14—19.)

CHAPTER V.

RISHABHADEVA'S INSTRUCTIONS UNTO HIS SONS.

The auspicious Rishabhadeva said :—O my sons ! This human body which is obtained in this land of mortals, should not be subject to the enjoyments of ultimately painful worldly pleasures that are partaken of by animals living upon excreta. O my children ! Austerity only is the most excellent thing by which one's soul is purified and which again leads to the eternal felicity of *Brahmana*. The wise ones designate the service of the great as the gate way to final liberation and the association, with those who are addicted to women, as worldliness. Those who are friendly towards all, calm devoid of anger and of good conduct and who regard all equally are really the great. They only are great who consider friendship towards me, who am the God as constituting the greatest felicity ; the persons who do not delight in them who are addicted to worldliness, in children, wife and rich houses and who do not hanker after greater riches save what is required for the upkeep of their body. Forsooth they commit iniquities when they are anxious to satisfy their senses ; I do not consider it well to commit again that iniquity from which this painful body of the soul has originated. So long as a person does not desire to know his true self, he perceives one begotten of ignorance ; so long as action exists, the mind appears to be identical with the root of the bondage of the body. Thus does the pristine action bring the mind under its subjection, and as long as one does not delight in me, who am Vasudeva, and who am styled variously on account of ignorance, he is not freed from the bondage of the body. (1—6.)

When a person, even having been gifted with good understanding, does not consider, being addicted to seeking his self-interest, the actions of the senses to be unreal,—then

that ignorant wight forgetting his true self and attaining to house (body) affording pleasure of the senses meets ultimately with endless miseries. As a result of the union between man and woman there arises a tie of hearts from which again originates the idea of the ego such as "I" and "mine" and in consequence thereof arises the bond of attachment for house, fields, son, friends and wealth. When the mind, being firmly bound by actions, desists from the attachment towards females, then renouncing that egoistic idea of the self which is the root of attachment to the worldliness, he becomes free and attains to the most exhalted station. That egoistic idea of self might be renounced by dint of devotion unto me (who am the lord Vasudeva) who am identical with *Hansa* (Gander) and *Guru* (Preceptor), disgust, evenness of feeling towards pleasure and pain, seeing the miseries of all animals both in this world and in the next, enquiries about the truth (tattwa-jnana), asceticism and renunciation of all desired for objects. By accomplishing works for me, by chanting themes touching on me, by continually residing with such pious persons who consider me as the foremost of deities, by hymning my glories avoiding all enmity, equality, self-control, and by forsaking all attachment towards body and house. By the study of religious literature, residing in a lovely place, controlling vital breathes, senses and minds, reverence, penances, not forsaking dieties and control of speech. By being expert in my meditation, knowledge of perception and by being sunk in thought one should, being gifted with patience, energy and intellect, defeat all attachment towards self. (7—13.)

By means of Yoga under instruction from your spiritual guide, you should renounce the bond of mind, the root of all actions and which is the outcome of ignorance, and then you should desist from Yoga exercises even. Desiring habitation in my excellent region and hankering after my favour, a father should instruct his sons, a preceptor should instruct his disciples

and a king should instruct his subjects. They should not feel offended with one who although instructed does not follow the instruction. In that case they should again engage those persons in action with this consideration that they are not cognizant of the truth (tattwa-jnana) and as a result thereof they are engrossed in actions considering them to be conducive of their well-being. The person who being greatly stricken with desire and being blinded towards his real well-being, only hankers after wealth and creates enmity with others for trifling pleasures, does not know of the misery that will befall him in the end, by reason of his ignorance. What wise and kind persons knowing it himself, shall engage such a foolish wight possessed by ignorance in actions as one beholding a blindman going astray, does not advise him not to go that way. The person who does not release him by giving him instruction on *Bhakti* (devotion unto the Reverend One) is not his preceptor, father, mother, deity or husband. This my form is difficult of being comprehended, this my heart is the truth wherein exists the pure essence. Because I have left behind impiety vanquished, therefore the worshipful persons call me *Rishabha* (the best). (14--19).

You have all originated from my heart, and therefore renouncing pride, and with quiescent mind worship this your great elder brother, Bharata, by which all your duties, as protection of the subjects, shall be accomplished. The mobile creation is the best amongst all animate and inanimate creation of the universe. Then again, the creatures that move on their heart are superior to the mobile ; the brutes are superior to those that are merely mobile : the human beings are again superior to the brutes ; the Pramathas are again superior to men ; the Gandharvas are superior to the Pramathas ; the Siddhas are superior to the Gandharvas ; the Kinnaras who are the followers of the celestials are superior to Gandharvas ; the Asuras are superior to Kinnaras ; the celestials are superior to Asuras. Then again, Indra is the foremost of the celestials.

Brahma's sons Daksha and others are superior to Indra. The Divine Sankara again is superior to Daksha and others. Sankara again is powerful on the strength of Brahma, and as such Brahma is superior to the Divine Sankara, Brahma is obedient unto me ; and therefore I am superior to Brahma.

O Brahmanas ! I do not find any creature equal to you. I do not find so much satisfaction in *Agnihotra* sacrifice as in the *Homa* sacrifice which the Brahmanas reverentially perform, Whom else shall I consider superior to the Brahmanas who have in this world assumed my most charming Vedic form and in whom exist eight-fold accomplishments, namely, goodness, self-control, renunciation, truth, favour, asceticism, patience and prowess. They do not pray for anything even from me who am without end, the most supreme, and the lord of heaven and emancipation. They are poor, but cherish only devotion unto me. You should revere all mobile and immobile creation, for I exist in them all and you should always be devoid of pride. To consider all creatures with an equal eye constitutes adoration unto me. Worship unto me is the practical fruit of the action of mind, speech,, eyes and other senses. Except by adoring me none can be freed from the dreadful noose of Death. (20—27).

The illustrious Sukadeva again began saying :— Having thus instructed his sons, although they were already well instructed for teaching the people, the great and the divine Rishabha, with a view to learn for himself, the devotion, the spirit of disassociation and the practice of *Paramahansa* as practised by the great ascetics of controlled spirits and action. Then the great Rishabha installed Bharata, the eldest of his one hundred sons. That Bharata was a great devotee and a follower of the votaries of the Reverend One. He was installed on the throne by his father for governing the Earth. Thus having been relieved of the task of governing the kingdom, that divine Rishabha with his body entirely bare and being wholly naked and with dishevelled hairs, looking like a maniac,

placing the perpetual fire within himself, left the country Brahmavarta by name with a view to entering the stage of hermits.

While so proceeding on his journey, on being addressed by the people, he used to halt and would stare on them speechlessly like an imbecile, deaf, dumb, blind, Pisacha, or maniac, for he had taken the vow of silence and had assumed the guise of *Abadhuta*. Thus he journeyed alone all over the Earth and wherever he went, to a city, village, a vine cultivating village, a garden, encampment, pasture, abodes of milkmen, meeting places of pilgrims, mountain, forests, or hermitages,—like flies assailing a wild elephant, wicked people used to threaten him, drive him, commit nuisance at him, throw stones, excreta, or dust at him and also used to vilify him with many harsh words. Again there were many people who created no disturbance unto him. At any rate, however, he did not think much of the disturbances for his idea of self was destroyed by the perception of good and evil of this world which is real in name only.

His hands, feet, breast, long arms, shoulders, face and other limbs were highly tender and well built, and were consequently graceful. He was also naturally beautiful and his countenance was beautified with natural sweet smiles playing on his coral lips. His rosy spacious eyes resembled tender petals of lotus, and the pupils there were ever removing of afflictions. His cheeks, ears, throat and nose were not very high but they were beautiful. Such was the grace of his smiling countenance that the view thereof used to create desire in the minds of female citizens while he was the king. But from the tawny braids of hair hanging down from his head, it now clearly appeared that his body became pale for want of care, and he seemed like one under the influence of evil stars.

When he observed that the people were inimical to his practice of *Yoga*, he decided then that it is a hateful object to prevent them. Thereupon, the divine Rishabha (now living the

life of *Abadhuta*) took up the vow of *Ajagar* (the vow of residing in one place). At this stage of yoga exercise, he used to drink, eat and pass excreta and rolling on the latter his body used to be covered therewith. But his excreta did not emit the usual obnoxious smell. Rather his excreta emitted sweet fragrance, pregnant with which the fragrant wind spread all around for ten *Yojanas.* Being thus engaged in the practice of *Yoga* exercises, the devine Rishabha, the lord of emancipation, followed the conduct of a cow, deer or crow, and used to eat, drink or pass urine and excreta either sitting or going. Thus did the divine Rishabha, the lord of the universe, practise various exercises and rituals on *Yoga.* He was great, and identical with delight increasing gradually into hundred folds ; and considering himself at one with the Reverend Vasudeva, the soul of all creatures he had all his objects of themselves accomplished, Accordingly he did not regard much the various Yoga practices such as going like an aerial being at his own will, going swiftly like the course of mental speed, and also disappearing from and entering into others' bodies and also seeing from one place the incidents happening at other places at long distance. (28—35)

CHAPTER VI.

Rishabha renounces his body.

The illustrious King Parikshit enquired saying :—"O Brahmana ! The wealth of asceticism approaching the divine Rishabhadeva of themselves, who delight in themselves, and in whose fire of knowledge kindled by yoga exercises, all passion originating from action have been burnt down, and as such they cannot be a source of affliction. Why then the divine Rishabhadeva did not show any regard to all those wealth of asceticism coming of themselves ?"

Thereupon the auspicious Sukadeva replied :—Thou hast

truly said. But, there are some wisemen who out of fickleness of mind,—just as a wily hunter does not trust a deer although caught,—cannot entertain any faith on their minds. It is said that with fickleness of mind, it is not proper to contract friendship with any one ; because, with such a faith the asceticism of the divine lord Mahadeva acquired for many years was destroyed by the illusive form of lord Vishnu. Just as a confident husband gives opportunity to a corrupt wife, similarly the *Yogins* trusting such a fickle mind give opportunity to desire and other passions to assail them. What wise man can regard such a mind to be under his control, from which originate desire, anger, avarice, grief, sorrow, pride, fear, and actions ? Although the divine Rishabhadeva was the crown of the entire host of kings, he was even without a servant ; and assuming various dresses, speaking various dialects and observing diverse practices like a hermit, his own divine marks were not visible in him. Sojourning in this way for sometime, with a view to instruct the Yogins as to how they should renounce their bodies, he was bent upon renouncing his own person ; and beholding the Great Soul in his own as not different from him,—he desisted from considering his body as his own. (1—6.)

Like unto a potter's wheel moving of itself for sometime, the body of the divine Rishabhadeva even after having been renounced all considerations for it, by virtue of desire and illusive energy, possessing of its own accord, went respectively to Kanka, Venkata, Kutaka and the south Karnataka. While he was proceeding through the forest adjoining to the Kutaka mountain,—the divine Rishabhadeva threw some pebbles into his mouth, and then began to move about naked and with dishevelled hairs like a maniac.

Thereupon, a dreadful forest fire having been originated from bamboos clashing against each other on account of the terrible wind, burnt down the entire forest including the body of the divine Rishabhadeva.

Having learnt such a conduct of the divine Rishabhadeva in the form of Abadhuta,—the King of Kanka, Venkata and Kutaka countries named as Arhat shall himself learn it. He shall then, forsaking his own religion, fearlessly promulgate the false religion of the *Pashandas* (impious ones) by his own perverted understanding. That king thus acting in the *Kali Yuga*,—the vicious people, being overwhelmed by the illusive energy of the Reverend One, shall renounce their respective pure conduct and they will then disregard the Brahmanas. They shall not take regular baths, they would not rinse their mouths and as such they shall be impure. They would cut their hairs and of their own accord they would resort to other impure and impious practices.

Thus having their understanding sullied in the *Kali Yuga*, when impieties shall multiply, they will always vilify Brahmanas, the male of sacrifice and others. Just like a blind man led by another blind man, they would be confidently observing their respective rites, their own creation and not originating from the prescription of the Vedas, shall of themselves fall into a dreadful hell. This incarnation of the Reverned One as the divine Rishabhadeva is highly useful for the instruction of those people in the way attaining salvation, who are possessed by the quality of darkness. And it is therefore that the learned ones have sung many verses in praise of the said incarnation. The verses are given below. (7—12.)

"Of all the insular continents of the Earth encircled by seven oceans, the insular continent named Bharatvarsa is the most blessed one; for this reason that the inhabitants thereof always sing the auspicious themes relating to the incarnation of the Divine Slayer (Vishnu) of the Asura Mura by name. Oh! The race of the illustrious King Priyavrata has been highly purified by sacred fame, because the Divine Prime Purusha himself having assumed incarnation unto this family, the members thereof observed various religious practices with a view to attain to final emancipation. What ascetic even by

his mind can follow the inscrutable ways of the lord who is unborn ? Other ascetics desire for and strive after acquiring those *Siddhis* and *Yogas* which he (the divine Rishabhadeva) had neglected as unreal. He, who reverentially listens to and makes others hear the sacred themes about the divine Rishabhadeva, the great preceptor of the people,—the Vedas, the dieties, the Brahmanas and the kine, which remove all the iniquities of mankind and are the asylum of great auspiciousness,—attains to whole-minded devotion in the Divine Vasudeva. In which the sages having bathed their soul, which is again and again assailed with worldly miseries, attain to final beatitude, and do not much care for the final liberation, even when it comes of itself by the grace of God, for they are votaries of the Divine One and have got all in an accomplished form. O King ! The Divine Lord Mukunda is the lord of your family, and the race of Jadu is the preceptor ; the worshipful diety, friend, the guide of the family and once He became even your servant on some errand of embassy. He confers final emancipation on all those who worship Him, but teaches none the *Yoga* or *Bhakti* (devotion).

"Salutation unto Divine Rishabhadeva whose all desires were satisfied by acquiring His own real form who is perceived daily and who mercifully instructed and promised protection unto them whose understanding was asleep for ever with regard to ultimate well-being, being striken with desire and attachment for the unreal and transitory body." (13—19.)

CHAPTER VII.

NARRATION REGARDING THE KING BHARATA.

The illustrious Sukadeva said :—With the determination of the Divine Rishabha his eldest son Bharata, who was the great devotee of the Reverend One, engaged himself in protecting the world, and under his command Bharata espoused the daughter of Viswarupa named Panchajanee. Like unto the subtle principles originating from the elementary principle of *Ahankara* (pride or egoism),—the King Bharata begot upon Panchajanee five illustrious sons all like him. Those five sons of the King Bharata were named Sumati, Rashtravrit, Sudarsana, Avarana and Dhumraketu. This insular continent (Bharatavarsa) was formerly called Ajanabha and from the sovereignty of King Bharata it is being called after him as Bharatavarsa. Being the lord of earth, following his own duties and showing love towards his subjects like his father and grand-father,—King Bharata perfectly ruled his subjects who were engaged in their respective duties.

Having reverentially celebrated many small and great sacrifices, the King Bharata worshipped the lord Vishnu in the form of sacrifice. Sometimes the said king performed the complete adoration unto Him by means of Agnihotra, Darsa, Paurnamasya, Chaturmasya sacrifices of beasts and Soma-juice. While on other times he performed a portion of it ; and with Chaturahotra rites the king worshipped the Reverend One always.

Various sacrifices having been inaugurated after the ceremony of the king Anga, and the Ritwikas having taken up Havi,—the king Bharata became desirous of performing those sacrifices. In this connection, the king thought within him that the fruits and piety of the said sacrifices exist in Lord Vasudeva, the Divine Yajna-Purusha and the Supreme Brahman. So he used to meditate upon the sun and others

partaking in the sacrifices as the eyes and other limbs of Vasudeva, in as much as He is the lord and guide of Indra and other deities, He is the meaning of mantras and therefore He is the Greatest Diety.

As a result of those holy thoughts and actions, the heart of king Bharata was purified and he acquired great and increasing devotion in Him, the Supreme Brahman, the lord Vasudeva, whose body is the Akasa of the heart, who is the great Purusha, and who is beautified with the mystic mark of Sribatsa, Kaustubha-gem, garland of wild-flowers, and who held in His arms the conch, the discus (Sudarsana-Chakra) and club ; and who appears like a motionless pointed figure in the minds of His own votaries such as the illustrious Narada and others. (1—7.)

The pious king Bharata had fixed One thousand *Ajuta* years as the period for enjoying the kingdom. After the expiration of the said period of one thousand Ajuta years, in accordance with the prescription of the Sastras, king Bharata equally divided his ancestral wealth and kingdom amongst his children. After having so divided the kingdom amongst his sons, king Bharata issued out of his own palace which was the abode of all wealth, and repaired to the hermitage of the renowned Rishi Pulaha. On repairing to the hermitage of the ascetic the king had assumed asceticism.

In that hermitage of Rishi Pulaha even now, the Divine Hari, out of love, remains near His votaries as they wish. There the foremost of the streams named Gandakee river, whirling within the rocks, is completely purifying the whole hermitage. Such is the wonderful construction of those rocks that on each of the rocks there is a navel-like hole on the top and one at the bottom thereof.

There in the forest adjoining the hermitage of Pulaha Rishi, having worshipped the Reverend One with various presents of flowers, leaves, *Tulasis*, water, fruits and roots, the high-souled king Bharata used to attain to great satisfaction of mind. The

king was always pure and worldliness entirely ceased in him with the increase of self-control. Being thus continually engaged in the adoration of the Great Purusha, the devotion of the Royal Saint towards the Reverend One increased steadily. With such steady increase of devotion his heart literally melted away with great joy. With the excess of heavenly bliss in him, his down stood on end tears flowing out of earnestness, the vision of both the eyes became obstructed. On account of his continually meditating upon the brilliant lotus-feet of the Reverend One affording delight unto him, his *Bhakti* (devotion) was greatly intensified, for which great joy spread all over the lake of his heart and his mind was sunk in it. Wearing a deer-skin he used to bathe thrice in the day, for which his tawny matted locks used to remain wet always with the increase of his personal grace.

Thus taking various vows in honour of the Divine One and adoring the golden Divine Purusha in the disc of the rising sun with hymns of the Rik-veda which are generally addressed to the sun,—the Royal saint Bharata used to say :—

"Salutation unto the pure effulgence of the divine sun who is superior to Prakriti, who grants fruits of action, by whom through mind this universe has been created and who, entering everywhere as it knowing all hearts, is protecting all creatures, desirous of protection and from whom we have acquired the faculty of intellect." (8—14)

CHAPTER VIII.

RE-BIRTH OF KING BHARATA AS A DEER.

The auspicious Sukadeva said :— Once upon a time having taken his bath in the river named Gandakee, and after having gone through his every day rites and ceremonies, while the royal saint Bharata sitting on the banks of the said river was reciting the *Om* mantra for three *Muhurtas* (a short period of time ; three seconds, so to say) there approached alone a she-deer being desirous of drinking water of the river. Just while she was having a drink, there at no distance a lion emitted a dreadful roar thereby stricking terror unto all creatures. On hearing that tremendous roar of the lion, that she-deer, being naturally timid, became greatly afraid of the lion. Although she had not till then had her thirst satisfied, after casting all around her wandering looks, out of terror for the lion she jumped into the river intending to cross it over. That she-deer was big with a young one at an advanced stage. So that, just as she jumped into the current out of great terror, the embryo having been displaced fell into the stream. The she-deer reached the other side of the river. But, being greatly exhausted with abortion, with the hasty jumping in great fear and also having been forsaken by her mates, as soon as she fell into a mountain cave, she expired.

Beholding the young deer so fallen off from that she-deer and carried off by the stream, the royal saint Bharata, out of compassion unto it, took up from the water that motherless unfortunate one and carried it to his hermitage. Considering that young one as his own, the royal saint began to feed it daily with twigs, protected it against wolves and pleased it with itching. He used to kiss it even, and reared it up with great care, In this way having been always engaged in looking to it, the attention of the royal saint Bharata towards his

usual ablution, self-control and the adoration of the Divine One became entirely neglected within a few days.

He used to think : "Alas ! The young deer is very poor ; due to the influence of its evil star, it has been cast off by its relatives and has taken my shelter. It knows me to be its father, mother, brother, kinsman and the chief of the flock. It does not know any one else save me and it confides in me only. Therefore renouncing all selfish consideration, I should rear it up,—because of its having taken my shelter,—with food, protection, care and caresses. The self-controlled and worshipful sages are the friends of the poor. For this reason, they do not regard even great selfish considerations. In this way, the royal saint Bharata engaged himself in sleeping, sitting, walking, bathing, eating with that young deer and his heart became highly attached to it. Whenever he used to go to the forest for collecting Kusa-grass, flowers, twigs etc for sacrifices, and leaves, fruits, roots and water,—he used to take with him that young one, lest it might be devoured by wild wolves or dogs. (1—12).

So greatly in affection his heart was attached to it that while going on his way, having his mind possessed by love,—the royal saint Bharata used to carry the young deer on his shoulders. He also used to attain to great delight by carefully rearing it up ; sometimes placing it on his lap and at other times on his breast. Being engaged in his duty of adoring the Divine One, before it was finished, he used to rise up in the intervals to look at the young deer. In consequence of this his mind was pacified from a look at it to be safe, and praying for his blessings he used-to say :— "O my child ! May good betide thee."

In absence of the young deer, being distressed like a miser on the loss of his wealth, and being stricken with great anxiety and feeling his mind aggrieved and unsettled he used to say :— "Alas ! That motherless young deer is very poor. Will he not confiding in me and not caring for my short-comings come

back like a good boy to me, who am careless and whose mind is like that of a wily hunter ? Most likely I shall find him safe, protected by my tutelary deity, in the adjoining garden grazing upon tender grass ; and I fervently hope that a wolf, dog or a boar, moving in flocks, has not devoured it. (13—18).

"The divine sun, identical with the Vedas, and whose rise produces well-being unto the entire universe, is going down the horizon ; and still that young deer, left to me as a trust by the she-deer, has not been coming back to me. Will that princely young deer, removing the sorrows of his kinsmen with diverse charming deer-like sportive movements, come back and please me, who have not, however, done anything to be so fortunate ? In sport, while I used to shut up my eyes under the pretext of meditation, as if in anger of love, it used to move around me being terrified, and would touch me with the tip of its tender horns like unto water drops. Drawing the Kusa-grass by mouth, when the articles of sacrifice were placed upon it, and for thus sullying the articles of sacrifice, when I used to remonstrate with him, he would be quite afraid and used to stand still like a Rishi-boy leaving off his sport."

The illustrious Sukadeva said :— O king (Parikshit) ! After so lamenting for the separation of the young deer,—the royal saint Bharata left his seat and went out in search after it. Then proceeding on the search, and seeing the foot-prints of the young deer, he said : —

"Alas ! Greatly blessed is this earth. What devout austerities did she observe that she, by means of the foot-marks at places of that humble young deer is now pointing out to me his path ; and she herself being bedecked with those foot marks is affording sacrificial grounds to the Brahmanas. They have relieved me, who had been stricken with sorrow consequent on his separation, of my great anxiety for the young deer."

Thereupon, after beholding the deer in the rising moon and considering it to be his own young deer,—the royal saint Bharata again said :—

"Perhaps my motherless young deer, issuing out of the hermitage, has fallen down somewhere. Is the merciful moon out of great compassion keeping the young deer near him for protecting it against the fear of lions ? (19—24).

The separation of the young deer like the flames of forest fire, was burning my heart-like land lotus—but the divine Moon, out of compassion, with his nectarine rays, is affording me great delight." Having his mind thus stricken with unexpected anxiety, on account of his pristine actions appearing in the shape of a young deer, he fell back from yoga practices as well as the worship of the Reverend One. Or else why that royal saint, who before this had renounced his own begotten sons considering them to be the object of hinderance towards liberation, did thereafter cherish so very much the attachment of a son towards a young deer, born of another species altogether ?

Thus having his progress in yoga so thwarted by this hinderance, the royal saint Bharata engaged himself intending, rearing, feeding, pleasing and caressing that young deer. In the meantime like a serpent approaching the hole of a mouse, the irrepressible Kala (Time), with its fierce motion, approached Bharata himself who was not at all thoughtful of his own self. Even while he was being assailed of by his destiny's call,—Bharata fancied in his mind that the young deer was lamenting by him of his loss. Thus having his mind so very much attached to the young deer, the royal saint Bharata, like but an ordinary mortal, renounced his own body with the thought of the deer and as a result thereof he attained to the next birth as a deer. But, on account of the virtues of his yoga exercises the recollection of his former birth was not destroyed with the renunciation of his body.

Therefore, recollecting the cause of his attaining to the form of a deer, and at the same time all about his pristine attempts to worship the Divine One, he was assailed with great mental agony and said ;—

"Oh ! What a great misery I fallen into by reason of my falling off from the course of the self-controlled sages. Alas ! That mind of mine which was dedicated unto and placed in the Reverend One (lord Vasudeva) the soul of all beings, in the course of long years residing in the lonely forest and holy hermitage being disassociated from the attachment of the world by patiently hearing, thinking, chanting meditating, and worshipping, not even neglecting a moment,—has at the end been withdrawn to a distance due to the regrettable association with and attachment unto the young deer. Having thus been stricken with secret remorse, and renouncing his deer-mother (from whom he was now born as a deer) Bharata in the deer-form now repaired from the Kalanjara mountain to the holy hermitage of Pulaha Rishi, the hermitage known as *Salagrama*, and the most favourite resort of Lord Sri Hari and the self-controlled ascetics. Being afraid of company and association this time,—there Rajarshi Bharata in the form of a deer lived alone feasting on dry leaves, grass and creepers and awaiting the time ultimately when his deer form would terminate. Passing such a life of renunciation even in the form of a deer, in due course of time, Rajarshi Bharata renounced his deer-form in the holy stream there. (25—31).

CHAPTER IX.

BHARATA ASSUMES BIRTH AS A STUPID BRAHMANA.

The illustrious Sukadeva said :— O king (Parikshit) ! Once nine sons were born unto a Brahmana who was the foremost of those born in the Angirasha race. That Brahmana was known to be gifted with various accomplishments such as stoicism, self-control, asceticism, conversant with the teaching of the Vedas ; and he was also charitably disposed, contented, patient, humble, erudite, devoid of malice. He had also

spiritual knowledge and mental felicity. The nine sons also were all like him in learning, character, conduct, beauty, high-mindedness and other accomplishments ; and they were born of one and the same mother.

That Brahmana had another wife. On that wife the said Brahmana begat a twin,—a daughter and a son. That son was a great votary of the Divine One ; and people used to say that the royal saint Bharata after casting off his deer-form had taken his birth in that human form of the Brahmana.

Even having been born as a Brahmana, he was afraid of association even with his own kinsmen lest he might again fall back. This time he particularly held firm in his mind the lotus-feet of the Divine One,—the hearing of which and the chanting of the glories whereof were capable of snapping the bonds of actions. With such particular and firm idea in his mind, the said Brahmin boy appeared before the public either as a decrepit or a dumb, or a maniac. He conducted his present life as aforesaid by reason of the fact that by the virtue of the Divine Hari, he could recollect the incidents of his former births.

That Brahmana (the father of Bharata in the present life) having his mind tied with affection as a householder and feeling as duty bound performed according to *Sastras* all the necessary rites for that decrepit son. Then, with the attainment of proper age of the decrepit son, that Brahmana invested him with sacred thread and thus initiated him into the required practices of a Brahmana such as purification, rinsing mouth etc. But these formalities and instructions were not liked by the son. Therefore, with a view to put a stop to the instruction of his father, he used to behave like a fool. While the father took it to his heart that according to the order of the day a son should be initiated with the learning by his sire. The Brahmana loved this son particularly, and with the idea of having him initiated into the study of the Vedas after having him put through the necessary preliminaries,—in the spring and summer months

the father had attempted to teach the boy *Gayatri* mantra with *Pranava* and *Vyahriti*. But the Brahmana was greatly disappointed in such an attempt.

Having his mind attached to the son very much,—the Brahmana always used to give him proper instruction. But the boy was unmindful of purification, study, self-control, attendance upon the preceptor. The Brahmana had always a desire that this his son would become a learned one. But such a desire of the Brahmana was not fulfilled,—his time was spent only in vain hope. While thus continually disappointed in his desire, the Brahmana met his destiny's call at the hand of the vigilant *Kala* (Time—the destructor). (1—6).

The younger wife of the Brahmana, having left her own son and daughter to the care of the other wife, followed the Brahmana and attained to the region of her husband. After the demise of their father, the elder brothers considering him (the decrepit boy) a fool gave up all attempts of instructing him ; because the intellect of the other brothers having been directed only to the learning of the Vedas and not self-knowledge, they were not fully acquainted with the power of their brother. He used to return in the same way what the ordinary two-legged beasts spoke to him ; and he used to do for any person what he desired him to do. He lived upon whatever eatable he got, or any cursed food either given him voluntarily as his wages or whatever he got by begging. Whenever people used to take him by force to work for them gratis, he did the work not for the satisfaction of his appetite ; because he was always delighted with the soul, full of joy, identical with the pure perception, devoid of origin and display, and as such he was entirely regardless of external joy or sorrow as outcome of honour or dishonour. During the winter, summer or the rainy seasons he used to walk with a naked body, which however was well-built and plump like that of a bull. By reason of his lying down on bare earth, not using oil and not bathing, his body was always covered with dust. For this reason his

Brahma-effulgence lay hidden in him like a highly precious gem under the cover of ashes. Then again for wearing a nasty piece of cloth round his waist and a dirty piece of sacred thread on his breast people used to discard him. While he worked for others he expected food only for his wages ; and thus it was that his brothers used to set him to work of levelling the mire in paddy fields and he used to do the work. But he did not know what was even, hard, less or more. He used to eat like nectar whatever may be offered unto him, be that broken grains or husks of corns, cow-dung-cakes, worm-eaten grains or burnt cooked rice. (7—11).

Once on a time, a leader or king of theives, desirous of having a son, undertook to sacrifice a male human being for the propitiation of ***Bhadra Kali*** (an image of goddess Kali of that name). By chance the sacrificial male beast secured for the purpose was let loose and could not be found out at the time of sacrifice. Thereupon the followers of the leader of theives ran hither and thither in search of the object of the sacrifice. In their frantic search, they proceeded towards the field at dead of night covered with darkness and by chance they came to see the decrepit Bharata while he was engaged in protecting the field having stationed himself on high in a perticular subtle way. The followers of the leader of theives found him gifted with auspicious marks and thought that he would serve well the purpose of their master's sacrifice. Then they bound him (Bharata) with ropes and with delightful countenance they proceeded towards the altar of the goddess Kali where their master was awaiting them. According to their rules they got Bharata bathed, clothed him with a new piece of cloth and decked him with ornaments, fragrant garlands and marks of ***Tilaka***. Then having fed him and worshipping him with presents of incense, lamps, garlands, fried paddy, new leaves, fruits and tender roots,—they, chanting aloud the glories of the goddess Kali and playing ***Mridangas*** and ***Panavas*** (musical instruments) brought him (Bharata) before the

goddess Bhadrakali, and made him sit there with his face downwards.

Thereupon, the priest of the king of thieves, to worship the goddess Bhadrakali with the blood-like Asava of that male beast, being purified with incantations,—took up a dreadful dagger. The minds of those thieves were possessed by the qualities of darkness and ignorance and were filled with the pride of riches. They engaged themselves in all dreadful actions ; they trod vicious paths of impiety by disregarding the Brahmanas, and even incarnation of the Divine One, And blinded with ignorance they were unable to see the gravity of the situation. Not being able to behold the sacrifice of him (Bharata) who is the son of the Brahmana saint (the father of Bharata) and who is identical with ***Brahman***, who has no enmity with any one, who is the friend of all animals, and the destruction of whose life cannot be sanctioned by envy in times of danger,—the body of the goddess Bhadrakali was being burnt by irrepressible Brahma-effulgence and she came out of the image. On account of the burning heat, she was greatly stricken with ire, in consequence whereof her crooked eye-brows, teeth and her countenance with coppery eyes became dreadful and she began to laugh aloud as if to destroy the entire universe. Thereupon she jumped upon the wicked theives and severed their heads off with their own daggers. Thereupon, from their cut-off necks began to come out tripid Blood-like Asava-wine. The goddess Bhadrakali with her followers drank the blood like Asava and being inebriete began to sing aloud and dance. She with her followers sported with the severed heads of the theives as if they were wooden balls in use in sport.

O king (Parikshit) ! The fruits of their actions become profusely fruitful in them who oppress the great. O king (Parikshit) ! None can become an enemy, unto them who are Paramahansas, the Votaries of the Divine One, who have forsaken all attachment for the body, who are friendly with all animals, and who are always protected by the Great Diety

cautiously holding the best weapon, the discus of Time. Those who, therefore, fearlessly resort to the lotus-feet of the Divine One, remain unmoved even when the hour for their decapitation comes in. (12—20).

CHAPTER X.

THE DESCRIPTION ABOUT DECREPIT BHARATA AND KING RAHUGANA.

The auspicious Sukadeva said :— O king (Parikshit)! Once Rahugana, the king of *Sindhu* and *Sauvira* country was journying on being carried on a ***Palanquin*** (a particular conveyance carried on the shoulders of bearers). While the king arrived at the bank of the river Ikshumati by name, the bearers of the conveyance were greatly fatigued. Thereupon, the head of the bearers went out in quest of others for the purpose of being engaged as bearers. While he was so in quest of bearers, that foremost of the twice-born ones (Bharata) was espied by him. Then the head-bearer thought within him thus :— "He (Bharata) is strong and plump. Perhaps he will be able to carry a load either like a bull or an ass." On so thinking, by force through the assistance of other bearers, the head-bearer compelled him (Bharata) to carry the conveyance, which the high-minded Bharata did. That foremost of the twice-born ones, being so practised to and placing his left foot to a distance of the range of an arrow (to avoid destruction of an animal by trampling under foot), the other carriers could not proceed equally with him. Perceiving the uneven movement of the conveyance through jerking, the king Rahugana became angry and said, "Why are you not going equally and in order? Why are you carrying the conveyance unevenly?"

On hearing the angry words of the king, the bearers of the conveyance became afraid of punishment and they humbly submitted to the king saying "O lord of men ! We are not regardless towards you. Rather, we are obeying your orders and we are carrying the conveyance quite in order. But the person just engaged cannot move as quickly with us. There's the trouble, and we shall not be able to carry the conveyance with him evenly."

On hearing the piteous words and considering in his mind that the evil influence of company is so great that the folly of one makes all others blamable,—the king Rahugana, although he used to serve the aged, became enraged under the influence of passion. The king remonstrated with Bharata, whose Brahma effulgence was not manifest like hidden fire. On account of the king's understanding being enveloped by the quality of darkness,—the king sarcastically addressed Bharata saying' "Oh ! What an affliction you are suffering from, O brother ? Or you have been greatly exhausted by carrying this conveyance alone for a long time and to a great distance ? You appear to be lean and you are not strong enough. Has decrepitude of age betaken you ? Are not these men your comrades ?"

The king Rahugana thus sarcastically remonstrating with Bharata in diverse ways and words,—Bharata remaind silent (as he was then observing the vow of silence) and again began to carry the conveyance. He was identical with *Brahman*. He cast off all attachment for the corporeal frame in which the elements, the senses and action are created as a result of the quality of ignorance. It is therefore that he had not in him egoistic idea of "I" and "mine" etc. So also it was that even after being so sarcastically remonstrated by the king Rahugana, Bharata did not reply him. (1—6.)

After this incident, while Bharata again began to carry the conveyance as before, the movement became again uneven. At this the King Rahugana became very angry this time and said in wrath as follows :—

"What ! Art thou dead although alive ? Dost thou dare to disregard me and disobey my commands who am thy master ? Like unto *Yama* (the god of Death) meting out punishment unto all creatures, I shall inflict a severe punishment unto thee who art so negligent towards my authority, so that thou shalt attain to thy own correct nature and mend thy wrong ways."

On being so remonstrated with in various ways by the said king on account of his haughtiness which was increased by the qualities of darkness and ignorance,—the divine Brahmana (Bharata) who was identical with *Brahman*, the soul and friend of all creatures, devoid of pride, displayed a sweet smile on his lips and replied the king who had by now remonstrated with him by using many insulting words. The king was very proud of himself as a king and a learned man, but his understanding was not acquainted with the conduct of the lords of asceticism.

The auspicious Brahmana (Bharata) said :—"O king ! What thou hast said sarcastically is not wholly false. O hero ! If the agent who carries any weight has himself any weight, and if the goer has any road to attain, then the saying "not corporeal" is not addressed by the learned ones to the corporeal body, but to the soul. He, who is born with a body and has attachment thereto, is subject to plumpness, leanness mental affliction, disease, hunger, thirst, fear, quarrel, desire, sleep, attachment, anger, pride, egoism and sorrow. But these can never affect me, the soul. Then again, O king, as regards thy expression in saying "dead although living," all objects that have changes are subject to a beginning and an end as a rule ; and where there is the condition of ones own and that of a master,—only there the command and action may be rightly applied. But without custom, I do not see the least opportunity for this idea of difference. Who is lord ? But, if you have the idea of pride and of being the master, then command me what I am to do. And as regards thine punishing me, O hero, who

am mad, dull and stupid and as to seeing to my attaining to normal state, of what avail shall be thy instruction or punishment unto me who am a fool, besides that of grinding under pressure that which is already grounded ?" (7-13).

Thereupon, the illustrious Sukadeva again began saying :— Having by the above discourses so replied to the King Rahugana, and with a view to destroy the result of his own pristine action by suffering,—the self controlled Brahmana (Bharata), in whom the idea of self or consciousness of ego had ceased as a result of self-knowledge,—began again to carry the conveyance of the king.

But, on hearing those words of Bharata capable of destroying all attachments of heart and instinct with the teachings of *Yoga*, the king Rahugana of Sindhu and Sauvira, O Pandaveya, descended from the conveyance. As a result of Bharata's words, the sense of perfect reverence increased in the mind of the king and he acquired the sense of claim of being advised about the true knowledge. Therefore, renouncing pride, the King Rahugana sat at the feet of Bharata praying again and again forgiveness and he humbly addressed saying :—

"Who thou must be of the foremost of the Brahmanas, who art roaming about in a false guise, for thou hast the sacred thread of a Brahmana in thy person ? Or art thou one of the Abadhutas amongst Dattatreya Rishi and others ? Whose son art thou ? Where dost thou live ? Why hast thou come hither ? If thou hast come hither for our well-being, art thou Kapila Muni then ? I am not so much afraid of the thunder-bolt of the celestial King Indra, of the ***Trisula*** (a Trident) of the divine lord Siva, of the terrible ***Danda*** (Weapon) of Yama, of the weapon of ***Agni*** (the god of fire), *Vaiyu* (the god of wind), the Moon, the Sun and Kuvera, as much as I dread to commit an insult towards the race of the Brahmanas. Although having hidden the effulgence of thy discriminative knowledge of self and disassociated thyself from the company thou art living the life a fool still thy

endless glory is manifest unto us, for we cannot even in our minds comprehend fully the meaning of the words uttered by thee and set together forming the great teachings of Yoga-Shastra. I am bent upon questioning thee as to what we can properly resort to in this world, considering thee as my spiritual guide. Thou art the lord of asceticism, Kapila Muni, the foremost of the sages who are conversant with the knowledge of self and who art the very incarnation of the Divine One, Lord Sri Hari. (14—19.)

"Perhaps thou art really what I have described thee to be. Thou art roaming about in this earth with thy auspicious marks hidden with the intention of studying the people. How can one of vicious understanding grossly attached to the world, perceive the real course of the lords of asceticism ? Me thinks thou hast undergone great toil, for whoever is the agent of an action must be subject to exhaustion. The custom of mankind does not appear to be unreal. But rather it appears to be real, in as much as if vessels are not real, how could water be brought in them ? With heat applied to an utensil, the milk therein contained is heated, in which again the creest of the rice is heated, in which again the kernel is boiled. Similarly is the world of a man is constituted by following the body, senses, vital breaths and mind. A king is the administrator and protector of his subjects. The servant of the Divine Achyuta does not work in vain. For by attempting to do his duty, he is freed from the collection of sins. Having been inflated with the pride of being a king, I have gone so far as to insult a pious sage like thee. Do thou be compassionate towards me, so that I may be freed from the sin consequent upon insulting a pious one. Though thou hast not been affected by the insulting words, thou being the friend of the universe, regarding all creatures equally. Thou art not proud of thy own body and self. Still people like me, even if they are capable like the Divine Lord Siva, will soon be destroyed for insulting the great." (20—25.)

CHAPTER XI.

BHARATA DELIVERS TO THE KING THE KNOWLEDGE OF REAL TRUTH.

On hearing the words of king Rahugana, the auspicious Brahmana,—(Bharata) in the assumed form of a fool, began as follows :—

"O Moharaj ! Although you are not learned, you are speaking like a learned man. However, you are not amongst the really learned ones, since you have spoken as aforesaid. The wise men at the time of discussion of the truth, do not regard the human practices as real. The pure and holy truth is never for certain manifest in those Vedic words which appertain to the learning of many household rites. Even the principal Vedic words are not capable of instructing them in spiritual truth ; because like the ending of a dream in nothingness, the happiness dependant upon household rites is unreal, and as such those pleasures are hateful. As long as the mind of a man is possessed by the qualities of goodness, darkness and ignorance (*Sattwa*, *Rajas* and *Tamas* respectively), through the instrumentality of the organs of knowledge and action, that person spreads piety or impiety. The mind is the soul of desires. That mind is bored always with all wordly objects. Being so bored, the mind is affected by the stream of qualities and the foremost of the sixteen elements and senses. It is really the mind that assumes various forms with various names and with it attains to inferiority or superiority of condition. By reason of the deceptive wheel of the world, having created the designation of creatures by its illusive energy and embraced his body, the mind creates the feeling of happiness, sorrow, foolishness and the dreadful fruits of its action as are brought in in due course of time." (1—6).

"O Moharaj (Rahugana) ! As long as the mind exists, both the subtle and the gross actions becoming always mani-

fest become visible to the soul. The wise persons designate the mind as the cause of excellence or the object possessing all good qualities or at the same time the inferior qualities or absence of qualities. The mind of the animals, however, because of being attached to qualities, becomes the source of dangers and when devoid of them leads to their well-being. As the flame of a lamp (fire) when it burns, the weak of the lamp being saturated with clarified butter or oil assumes the shape of the smoky flame, but it resumes its own state when the oil or clarified butter is exhausted ; similarly the mind, when it is possessed by the qualities, assumes various forms, and at other times, the same mind resorts to its own true nature."

"O Moharaj (Rahugana) ! The faculties of mind are eleven in number. The five of those eleven faculties of mind lead to actions ; the five to knowledge and the rest one faculty is the cousciousness of ego. O hero ! The wise persons designate eleven objects for the eleven faculties. Smell, form, sound, touch and taste are the five objects of organs of action-beatitude ; while the others are the objects of the organs of knowledge. The body possessed of the idea of 'mine' is the eleventh ; while again, the ignorant also regard the twelveth which is the bed of the body. Being influenced by nature, impressions, destiny and time,—they at first become hundred-fold, then thousand fold and then crores. These metamorphoses of the mind originate from the soul and not of themselves. And these faculties are the emanations of the mind which is the creatures of illusive energy and the impure agent, and the soul always beholds them in a continual flow ; sometimes in the state of waking, sometimes in a state of dream, and at some other times in a sleepy condition. *Kshetrajna* is the soul all-pervading." (7—12).

Purusha perfect, Purana or the root of the creation, self-manifest, unborn lord of Brahma even besides the other deities, *Narayana* (the stay of all beings), the Divine Vasudeva

exists in all creatures by Himself. As the wind, entering into the body of a creature as vital breath lords over all mobile and immobile creation ; similarly the Divine Soul, the Supremely Divine lord Vasudeva permeates in the soul of all creatures.

"O king (Rahugana) ! A person gropes in the world so long as he is not fully acquainted with the true knowledge of self or soul,—after having renounced the influence of illusion by virtue of knowledge, being disassociated himself from the worldly attachment, and having conquered the influence of six passions. As long as the person does not consider mind as the root of selfishness and worldly miseries, for it being endued with diseases, sorrow, foolishness, avarice, anger and enmity ; creates attachment, so long as he is not freed from the attachment of the worldly objects. Therefore, being vigilant, do thou, O king, with the sword of the service of the feet of thy own preceptor lord Sri Hari, slay this mind, an enemy which, if neglected, will gradually grow powerful, and though not itself real, will in due course of time be capable of over clouding the soul." (13—17).

CHAPTER XII.

THE DOUBTS OF KING RAHUGANA ARE REMOVED.

On hearing the above instructions of Bharata,—the king Rahugana then said as follows :—

Rahugana began, "Salutation unto thee, O lord, who hast assumed this body for the protection of the people and who by his true form hast neglected this body."

"Salutation unto thee, O lord of asceticism, whose daily perception has been hidden by this wretched form of a foolish Brahmana. As delicious medicine is to the fever-stricken, as cold water is to the sun-burut thirsty one, similarly are thine words unto me. My real vision was bitten by the snake-

like cursed attachment for the gross body; but as a result of thy nectar-like words, O Brahman, I have obtained the ambrosial medicine."

"Therefore, O Brahman, I shall now humbly enquire of thee regarding my doubts; because thine words relating to spiritual communion are very hard to be clearly comprehended by a person of my understanding. Do thou be graciously pleased to explain thy instructions further to them whose minds, like mine, have been stricken with curiosity.

"O thou lord of asceticism! My ignorant mind is labouring under delusion and darkness as to what thou hast said in the teaching that the action and the fruit thereof which is visible, does not lead to the proper judgment of the truth."

Thereupon the illustrious Brahmana (Bharata) said:—

"O King! The worldly change acting in this earth for some reasons is known as this man (who carries) who has foot-joints, knee-joints, thighs, middle-part, breast, neck and shoulders. There is, however, no bodied being into the vehicle. The king of Sauvira kingdom is merely a name of the worldly metamorphosis. But the dominating sense of thy egoism being firmly fixed in that name (a designation merely), thou art blinded with the pride that thou art the king. (1—6).

"Those poor people, who have been subject to miseries, should be pitied. Having brought them by force, thou art really torturing them." Thy pride in the sense "I am the protector of the people" is absolutely vain. Thou art verily wicked-minded, and as such thou art entirely unfit to grace the assembly of the great ones; and besides, thou art shameless. While we know the daily distribution and origin of all mobile and immobile creation on this Earth, what thing else but name is the root of all these practices, know it for certain that by action they are ascertained as real.

"Know all that, to which the name Earth is fastened, as unreal since they terminate in atoms which are created by the ignorance of mind and by the aggregation whereof particular

objects are created. The duality of the soul which is sometimes perceived on account of the existence of shortness, length, sublety and the characteristics of action and inanimate object, is not real but engendered by ignorance, (known) as object, nature, desire, time and action. The great truth is the pure, consummate, unclouded and unchangeable knowledge and which is one both externally and internally, which is the significance of the word *Bhagvat* and which is styled by the sages as *Vasudeva*. (7—11).

"O king Rahugana ! Without bathing in the dust of the feet of the great, this sort of unclouded and unchangeable knowledge cannot be acquired by devout austerities, *Vaidika* (pertaining to Veda) ceremonies, distribution of food, doing good unto others, or by adoring water, fire, and the sun. By the sages are chanted the glories of the illustrious Divine One, not the worldly topics,—the act of hymning whereof day and night leads even them, who are on the verge of death, to cherish devotion towards the lord Vasudeva.

"O King ! In my previous existence, I was the king Bharata. As a result of my hearing and seeing many things in that life I was disassociated from the world and going to forest I engaged myself in the act of adoring the Divine Lord Vasudeva. But on account of being then associated with a deer, all my desired aims and aspirations were baffled, and at the end of that life I attained to the condition of being born in the next life as a deer.

"O hero ! My recollection acquired as a result of adoring lord Sri Krishna did not, however, relinquish me even in my deer form. It is therefore that being afraid of the company or society of men, in this my life in human form in the race of a devout Brahmana, I am journeying in disguise. Therefore, know thee, O King, for certain that having their delusions slain by the dagger of knowledge obtained through association with the disassociated great men, having acquired recollection, by chanting and listening to his glories and having got

over the way of the world, people may attain to lord Sri Hari." (12—16).

CHAPTER XIII.

BHARATA DESCRIBES THE WORLD.

The illustrious Bharata in the form of a fool spoke unto the king Rahugana saying :—"O king! The ways in the world is very difficult. Being stationed in the difficult way of the world and observing the actions as divided by the influence of the qualities such as goodness, darkness and ignorance,—the creatures, roaming in quest of wealth, enter into the extensive forest of the world, and they do not attain to felicity.

"O lord of men! In the said forest of the world, six robbers rob by force the wicked leaders of the merchants, as the jackals in the wood entering into the fold of the selfish creatures like unto wolves would carry away the lambs. Besides, the said creatures, halting in caves covered with numberless creepers and groves, becomes at times assailed by terrible swarms of flies. At other times, they would behold somewhere the city of Gandharvas and also the Pisachas in the shape of quick fire-brands of golden colour, and thinking them to be really gold, the said stupid creatures remain staring at them with eyes full of desire."

"Then again, O king, considering dwelling places, water and riches to be their own, they always rove about in the forest of the world, and having their eyes overspread by dust and darkness, they cannot exactly recognise that quarter to have been rendered purple by the dust raised by the wind. Their ears are somewhere pained by the terrible and invincible noise of crickets; somewhere their minds are assailed by the cursed noise of the shrill cries of owls,"

"When, O king, the said creatures are thus rendered exhausted and hungry, they resort to those vicious trees whose shade even leads to impiety. Sometimes on seeing a mirage they run after it thinking it to be water. They sometimes approach streams without water and having no food beg it from others. At other times, they become assailed by forest fire and they become overwhelmed with unbearable grief on account of their riches being plundered by Yakshas. (1—6).

"O king! Somewhere having their properties carried perforce by other heroes, those creatures become full of grief and they fall into swoons. Then entering the city of Gandharvas, they feel delighted for a moment in the company of their kinsmen. And while going the way and being hurt with thorns and gravels, they being desirous of climbing up will remain absent minded ; and sometimes some kinsmen being stricken with the fire of hunger blazing inside, become enraged every moment with other people."

"O king! In this forest at places persons are devoured by *Ajagara* (a kind of huge bodied reptile of that name) serpents, but they cannot know anything. Somewhere some persons lie down like dead bodies cast off in a forest and there voracious animals bite them. Somewhere blind persons falling into dark wells are overwhelmed with great miseries."

"Somewhere some persons going out in quest of honey and coming within the knowledge of bees, are assailed by the latter ; and even if they by chance and with great difficulty acquire the said store of honey, they cannot enjoy it because some one else takes it away by force.

"At some other places some persons sit down being unable to bear with equanimity the influence of the seasons such as winter, summer, spring and autumn, and again some where else some persons grow jealous on others for deception on account of the exchange of a few articles by purchase and sale."

"Again, some other persons having their wealth exhausted and being deprived of their beds, seats, dwelling places and articles of enjoyments, beg these of other fellow beings ; but when their desires from others are not satisfied then they long for objects belonging to others and in consequence they are insulted." (7—12).

"O King ! Roaming in this forest of the world some persons, changing their riches with one another, increase in consequence enmity amongst themselves ; while others would be contracting more intimate alliances with one another ; while still other persons are worn out on account of great labour, destruction of wealth and meet with various other calamities. Renouncing those persons, as though life-less, at their respective places and taking new ones proceed on their impious and selfish ways but none of them ever returns ; and amongst those selfish men no one has as yet attained to the other end of the way."

"O King ! Even those persons who are heroic and conquerors of even the elephants upholding the quarters, creating enmity with all, saying 'this land is mine' (lie down in battle-field) and never attain to that exalted station which is obtained by the saints. Somewhere some persons resorting to the branches of creepers are attached thereto being anxious to listen to the indistinct sweet notes of the birds ; and somewhere being afraid of the lions they contract friendship with herons, vultures and cranes. Being again disappointed by them they join the flock of geese—and not liking their conduct they join the monkeys and by their sports they satisfy their own passions—and also looking upon one another they become forgetful of their ultimate end. And some persons out of great affection towards their wife and children, enjoying with visible objects of attachment such as trees, become poor and lose self-control in their own bonds ; and some persons falling into dark caves of mountains out of fear, and being afraid of the wild elephants there resort to creepers as help to save their lives.

"O thou slayer of foes ! By chance being freed from those dangers those persons may be united with his former associates. But being forced in due course of time by illusion into the paths of the worldly forest no one up to this time has been able to comprehend the truth."

"O king Rahugana ! Thou hast also been placed on this road to the forest of the world, and therefore renouncing thy own kingdom, do thou make friends with all creatures and having thy mind withdrawn from the attachment of all worldly objects, and snapping away the bonds of attachment by means of the dagger of knowledge sharpened by constant reverential service unto lord Sri Hari,—do thou go to the other end of such a long and dreadful way of the world." (13–20.)

Thereupon the king Rahugana said :—"It is true, O Brahman, that men are superior to all other creatures ; but men are not superior to the celestial beings. Then again, even being born in the celestial region as a celestial being is of not so much consequence if they were not always associated there with such great men as thou thyself art, whose hearts have been entirely purified on account of listening to the glories of the Divine Hrishikesha. And it is no wonder that the iniquities of the humanity are washed away by the perpetual adoration of the sacred dust of thy lotus-feet as a result of which such pious persons acquire unflinching devotion unto the Divine Lord Adhokshaja. I behold the example in my own self, that even by the momentary association with thee, O Brahman, my dire ignorance, which are the roots of fallacious reasonings, has been destroyed.

"Salutation unto the great ones, salutation unto the children, salutation unto all the Brahmanas beginning with the playful Brahmana boys, and salutation unto those Brahmanas who have been journeying on this Earth as Abadhutas and by their favour may good betide all kings."

Thereupon the illustrious Sukadeva said :—O son of Uttara (Parikshit) ! Even though Bharata was so insulted by the

king Rahugana, who was the king of the countries known as Sindhu and Sauvira,—the said Brahmana saint (Bharata), the high-souled one, out of compassion instructed him in the true knowledge of self or soul. After the king Rahugana had bowed down unto Bharata's feet, the former's heart was filled with a sense of everlasting bliss, like an overflowing ocean. And with his heart remaining always satisfied,—the king Rahugana like before began to journey the world. Acquiring the true and great knowledge from Bharata, the king of Sauvira immediately renounced all sense of selfish considerations for the body.

O king (Parikshit) ! I have thus narrated fully the glory of those seeking the shelter of the votaries of the Reverend One.

Thereupon the king Parikshit thus addressed the illustrious Sukadeva :—O thou foremost of the votaries of the Reverend One ! Thou art experienced and hast described this world as an allegory with relation to a merchant. The object of this allegorical story might be conceived by the intelligent and consciencious people, but it is beyond the easy comprehension of those persons whose understanding is not ripe. Do thou therefore be graciously pleased to explain this difficult subject by elucidating the various topics related to this story. (21—26.)

CHAPTER XIV.

SUKADEVA EXPOUNDS THE ALLEGORY OF THE WORLD.

The auspicious Sukadeva said :—O king (Prikshit) ! The way of the world is not easy of access. The actions, divided by the qualities of goodness and others, of all those persons who consider their bodies as their own, are mixed with both auspiciousness and inauspiciousness ; and diverse bodies being created thereby from which has originated this world identical with union and separation and which has become difficult of access on account of six doors in the shape of six senses. Being possessed by the illusive energy of the Divine Vishnu, creatures are stationed there and constrained to partake of the fruits of their respective actions. Their endeavours sometimes become fruitful, and sometimes useless in consequence of many hindrances. Persons following those who drink the honey of the lotus feet of lord Sri Hari are capable of slaying the miseries of the world.

O king ! The six robbers of whom I have mentioned, are the six senses, which are so termed in consequence of their actions. Whatever little wealth a person might acquire with great difficulty is designated by the wise ones as piety. Just as when that man becomes careless his companions steals away his riches, similarly those robbers like six senses by means of their respective influences such as seeing, hearing, taste, smell and thought, rob that person of his riches of piety. That man has not controlled his senses, and is attached to worldly objects, so he cannot perceive the robbing results of the said six senses. Wife, children and other members constituting a family in the world are by actions like so many jackals and wolves in the forest, because they under some pretext or other take away all those things which a greatly avaricious person having many relations hoards up.

O king! As when a piece of land is cultivated every year, the seeds there not being destroyed, grow up again as plants and creepers, similarly this world is the field of actions which are not completely exhausted. This world is just like a box full of desires and actions. Just as a vessel where camphor is kept, smells of it even when the camphor is exhausted, similarly though the actions may be exhausted, they are not completely exterminated on account of the ever existence of desire in the minds of worldly persons. The mean persons like flies, robbers, mice and vultures, take away by force the vital breath or wealth of that man who is attached to worldly objects. Still that man does not desist from travelling in the way of the world, rather having his vision wrong and also his mind having been possessed by ignorance, desire and action, that man considers the region of mortals as real like the region of Gandharvas. Then again, being anxious for drinking, eating and association with females, that person runs after worldly objects just like a thirsty person would be running after a mirage. (1—6.)

As a person, assailed by cold and being on the look out for fire, runs after it, so a person runs about in the world in quest of gold (riches) which is a source of many evils and is impure like excreta, for it is heard that gold is created by the excreta of fire (the god of fire); a person hankers after it, because his mind is possessed by the quality of darkness like gold.

A person hankering after a dwelling house, water and riches that are necessary for his existence, runs about in this dreary forest of the world. Being placed on her lap by a damsel like the wind, a person, having his eyes covered with dust by the attachment towards her, transgresses all considerations of honour and cannot conceive that the deities of the quarters like nightly goblins are witness to his conduct.

O king! Sometimes in this world, a person of his own accord considers the worldly objects as unreal, but such of his recollection is soon destroyed in consequence of his attachment

towards his body and runs after the worldly objects as for water in a mirage is sought after by a thirsty person. Sometimes due to his fervid addiction to some coarse pleasures like crickets in this world his ears and heart are pained on account of the remonstrance of direct and indirect enemies. When a person's pristine results of good actions are exhausted, then that person, resorting to riches devoid of necessity seen and unseen (dreadful) like the impure creepers and trees and wells of poison, and himself about to die, runs to such other persons who are dead although alive. (7—12).

O king ! Sometimes in this world a person's understanding is sullied as a result of his association with the wicked persons. Then that person, like one falling into a river void of water and as such getting wounded on his head and being pained in consequence of wound, approaches the Pashanda and being initiated in the unholy Pashanda religion (false religion) meets with miseries both in this world and the next.

O King ! When a person in this world is stricken with hunger and thirst then being blinded in consequence of the afflictions thereof, he does not find his food present before him, and he obstructs his father, children and all those persons in whom there is the least approach of this relationship. The house is like the forest-fire and full of grief on account of feeling for separation for dear ones, and as such there is not the least bit of happiness there. Therefore, a person attaining to such a house burning from the fire of sorrow, meets with mental agonies only and no happiness.

Sometimes, O King, growing inimical under influence of time and behaving themselves like demons, the kings rob the dearest wealth of his subjects, in consequence whereof persons (his subjects) like dead bodies become void of all marks of life. At times being sunk in the thought of father grand-father, and other dear relations persons think that they are alive and enjoy a momentary happiness as if in a dream. The rites and ceremonies ordained for a house-holder are

extensive, and so they are hard of being got at like hills, and being desirous of reaching their end the mind of a man, being afflicted by human calamities, is exasperated like one entering a field full of thorns. (13—18).

O King ! A person, having many dependent relations, assailed with the unbearable fire of hunger raging within the body, for want of adequate quantity of food often renounces patience and becomes angry with those dependents. Sometimes a person resorts to sleep like an Ajagara serpent and lies down being enveloped with utter darkness in a room and he cannot know anything ; and then that person is considered by his dependents like a dead body cast off by others. Sometimes a person's pride like teeth is broken, and serpent like wicked persons do not let him go to sleep. The mind of that person then being pained his discriminative knowledge gradually wanes, and at that stage being blinded by ignorance and like a blind man he falls into the well of darkness. A person, sometimes runs about in quest of desires which are like drops of honey ; and when he falls upon another's wife or wealth, he, being slain by the owner or the king, falls into an unending hell ; so the wise say that one's own action leads to birth both in this world and in the next. If it is once freed from the attack of that person, another one takes away what is given by the deities another again takes away what is conferred by Vishnu and he is thus placed in a wretched plight. (19—24).

Thus being unable to remedy many spiritual, elemental and super-human miseries like winter and others, one is exhausted by dreadful anxiety. Somewhere persons, carrying on monitary transactions with one another and stealing from one money even less than a *Kakinee* (twenty *Kauris*) and thus following evil practices in wealth, become enemies with one another.

In this world, poverty and calamities are always present—besides happiness, misery, anger avarice, pride, foolishness,

madness, sorrow, and grief ; haughtiness, envy, insult, hunger, thirst disease, birth, old age and death are also great impediments. Somewhere being embraced by the creeper-like arms of the Divine Illusion (Maya) in the shape of a female, a persons mind being devoid of conscience and intellect becomes anxious for the construction of a sport-house for her,—and having his mind withdrwan from the hearing of the words and observing the actions of his wife and children dependent upon him, he has his soul thrown into utter darkness. The discus of the Divine Great Vishnu, which is identical with the eternal *Kala* (Destruction or Death) extending from an atom to *Dwiparardha* whirling always takes vehemently away all elemental creation, from a grass of this entire universe beginning with boyhood. Being afraid of that vigilant discus of Lord Sri Hari, which is identical with *Kala* as aforesaid, a person disregarding that Divine Iswara, of sacrificial form, whose own weapon is the eternal Kala itself, takes shelter of the Pashanda deities according to their *Sastras*, which are like herons, vultures, and cranes. Those Pashanda deities are deprived of all knowledge of self and when a person is deceived by them, he lives in the race of the Brahmanas. He does not like the conduct of the Brahmanas and their actions prescribed by *Sruti* and *Smriti* for the adoration of the Lord of Sacrifice ; the practices of *Nigama* being greatly impure, he resorts thereto and becomes like a *Sudra* for he has no right in the actions of Nigama, and whose only action consists in associating with females and maintaining his relations with them like monkeys. (25—30).

O King ! Being like Sudras and having no restrictions or following no prescriptions they enjoy themselves as they like. In consequence thereof their understanding becomes so greatly sullied that they being attached to the trivial pleasure of seeing one another, they become forgetful about even of their death.

O King ! Just as the monkeys sport on the trees in forest, similarly those persons being addicted to worldly pleasures

and being attached to their wife and children, consider the sexual connection as the greatest of all enjoyments. Being shut up in the way of the world and being afraid of the elephant like death, they fall into darkness like mountain caves (*i.e.* being stricken with sorrow and disease they fall into darkness of ignorance and impiety).

O King ! Thus being unable to put a stop to spiritual, elemental and super-human miseries of the world, those persons suffer very greatly and are exhausted with worldly desires. And sometimes cheating one another in pecuniary transactions, they hoard up some amount of monies, but not feeling happy thereby they become enemies to one another. Sometimes having their hoarded up wealth exhausted, they are deprived of the enjoyment of bed, seat etc ; and at this stage being unable to attain their desire by fair means, they resort to foul means are therefore insulted by the people ; and although there is great chance of enmity being created amongst themselves on account of attachment unto riches, those persons are bent upon pilfering one another's wealth as a result of their pristine desires. (31—37).

O king ! Whoever in this world, being assailed by various miseries and impediments, meets with danger or death, the mean-minded persons renouncing him therefore and taking a new born person, sometimes grieve and become overwhelmed with sorrow, are afraid, cry out, marry, are delighted and sing. Thus those persons are bound down by the world. None, but with the grace of the pious ones, has yet been able to cross over the world. Because the wise persons always impart good instructions for getting over the way in which all mankind remain bound. This way cannot be obstructed even by the practice of Yoga. The self-controlled sages of quiescent souls, who have left off their *Dandas* are cognisant of it. Even the royal saints who have conquered all the quarters and celebrate sacrifices are not completely capable of obstructing this way ; for they, labouring under the impression that this land is

mine, create enmities with one another, lie down on the fields of battle, or become travellers to the abode of death.

O king! Some persons taking resort to the bonds of their respective actions are freed a little from the dreadful calamity of hell and again attaining to the world arrive before the mortals. Such a condition also overtakes persons who by dint of their meritorious actions go to heaven.

The Rishis thus sing :—"As the flies cannot follow Garura, so the other kings cannot follow the high souled royal saint, the son of Rishabha in consequence of his heart-felt devotion towards the illustrious Divine One. Even in his youth, he cast off like excreta, his wife, children, friends and kingdom which are so fascinating that they cannot be easily renounced. He did not cherish any desire for the earth, children, kinsmen, wealth, and wife, which it is so hard to leave off and even for Sree, solicited by the celestials, who bestow kind looks towards him ; for salvation is not of so much value to those great men who are devoted to the Slayer of Madhu (lord Sri Hari.)"

Exclaiming aloud the Rishis sing :—"salutation unto lord Sri Hari, Narayana who is identical with sacrifices, the juice of fruits, the lord of all pious actions, who is Yoga and whose best fruit is knowledge, the dispenser of illusive energy." With this knowledge in him he cast off this body.

O king! The accomplishments and action of the royal saint Bharata are highly pure and are admired by all the votaries of the Divine One. The history of his life and sacred actions is therefore highly auspicious, enhance the lease of life, is blessed, illustrious and leads to final emancipation. Whoever will listen to or read or delight in this, will of himself attain to all auspiciousness and need not expect it from others. (38—46.)

CHAPTER XV.

DESCRIPTION OF THE KINGS OF BHARATA'S PROGENY.

The illustrious Sukadeva said :—O king (Parikshit) ! The name of Bharata's son is Sumati. On seeing Bharata's son Sumati following the ways of the Divine Rishabha, some followers of the Pashanda religion were led by their vicious intellect and considered the king Sumati as a diety in the *Kali Juga.* But there is no mention of such thing in the Vedas. The said king Sumati begat on his wife Bridhasena a son Devatajit by name. That Devatajit begat on his wife Asuri by name a son who was named Devadyumna. That Devadyumna's wife was named Dhenumati. The son that was born unto Dhenumati was Paramesthi by name. The wife of Paramesthi was named Suvarchala. Unto that Suvarchala was born a mighty son Pratiha by name. Having explained unto many people his knowledge of self and having himself also being highly purified in mind thereby, that mighty one (Pratiha) was able to behold personally the Divine Vishnu with his naked eyes. Pratiha begat on his wife Suvarchasa three sons who were all highly skilful in the celebration of sacrifices. Those three sons of Pratiha were named Pratiharta, Pratistota and Udgata.

O king ! That Pratiharta begat on his wife Stuti two sons who went by the name of Aja and Bhuma. The latter had two wives named Rishikulya and Devakulya. Of the first wife (Rishikulya) was born a son named Udgitha. Of the second wife of Bhuma (Devakulya) was born another son named Prastava. That Prastava begat on his wife Virutsa a son named Vibhu who begat on his wife Rati a son named Prithusena. That Prithusena begat on his wife Akuti by name a son named Nakta, who again begat on his wife Riti a son named Gaya who was a royal saint and whose fame had no end.

That illustrious Gaya was born for the protection of the universe, as a portion of the Divine Vishnu. He was endued with the quality of goodness and attained to the condition of a great man by virtue of self-control and other qualities. Considering these qualities as the duties of a king, he used to feed, protect, please and govern his subjects and celebrated sacrifices. Thereupon having consigned the virtues of sacrifices unto the Great Purusha, the Most Excellent *Brahman*,—the king Gaya perceived the true end ; and by the performance of those two-fold duties and by the devotion and service unto those who are acquainted with *Brahman*, his understanding was cleansed and purified, and the attachment to the body was removed from his heart. So, the auspicious king Gaya always perceived the self-manifest and blissful *Brahman*, and having thus been devoid of egoism he governed the Earth. (1—7.)

Therefore, O Pandaveya (Parikshit), the sages conversant with history have sung many verses in his (Gaya's) praise such as follows :—

"The king Gaya was identical with sacrifices. He was high-minded, experienced, protector of religions, beautiful, president of the good and servant of the pious ones. What king, therefore, by action can imitate him, but a portion of the Divine One ? Whom the chaste daughters of Daksha, whose blessings never prove otherwise, along with streams, greatly delighted sprinkled at the time of his installation, and for whose subjects, who was without any desire, Earth, being milched by the calf of accomplishment bestowed on him numberless blessings.

"For whom (the king Gaya) devoid of desire, the Vedas produced many desired for objects ; the subordinate kings brought tribute unto him, and the Brahmanas adored with gift of Dakshinas and having been granted protection brought a sixth portion of their respective piety as tribute unto the king. In the sacrifice performed by that illustrious king,—with the

profuse drinking of Soma juice the Divine Indra, the soul of sacrifices, became inebriete and accepted the fruits thereof by reverence and pure Bhakti.

"Even the Omniscient, Divine Vishnu, identical with the very joy, who being delighted the celestials, the men, beasts, birds, creepers, twigs and the whole universe are delighted, used to attain to satisfaction exclaiming "I am pleased."

That illustrious king Gaya begat on his wife Gayanti three sons named Chitraratha, Sugati, and Abirodhana. Chitraratha had begotten on his wife Urna a son named Samrat, who again begat on his spouse Utkata a son Marichee by name. The latter begat on his wife Vindumati a son named Vinduma, who again begat on his wife Saragha a royal saint named Madhu.

That royal saint Madhu begat on his wife Sumanasa a son named Viravrata. That Viravrata begat on his wife Bhoja two sons named as Manthu and Pramanthu. Manthu begat on his wife Satya a son Bhauma by name from whom was born Trasta ; the latter begat on his wife Virochana a son named Virajas who was high-minded and begat on his wife Vishuchi one hundred sons and a daughter. Of these one hundred sons, Satajit was the foremost and he was gifted with many good qualities for which there is a sloka in his praise.

"Being born in the race of king Priyavrata, Virajas, like unto the Divine Vishnu adorning the celestials, shall glorify his family with his accomplishment and fame." (8—16.)

CHAPTER XVI.

DESCRIPTION OF THE INSULAR CONTINENT.

Thereafter the king Parikshit said :—O Brahman ! The extent of the Earth lighted by the rays of the Divine Sun and wherein is manifest the moon with stars both in the dark and light halves of the month, has been described by thee. It has been described by thee also that on this Earth seven oceans have been made by the wheels of the car of the king Priyavrata. Thou, O Brahman, hast also pointed out that seven insular continents are extending from the seven oceans. I am greatly desirous of learning of the dimensions and characteristics of all those continents. Sometimes even the mind, placed in the gross form of the Divine One, the outcome of qualities, can perceive the highly subtle and resplendent Great Purusha, Vasudeva, devoid of qualities and identical with Great Brahman. Therefore, O preceptor, do thou be kind enough to describe all those things.

Thereupon the auspicious Sukadeva said :—O great king ! Even if a person is gifted with the duration of a celestial life, he cannot, by words or mind comprehend the end of the illusive energy of the Divine One. I shall therefore describe the Earth unto thee by giving the names of the leading insular continents, their situations and marks. This earth is like a lotus and the seven insular continents are its petals, and the inside *Jambu* continent is *Nijuta* (ten lakhs) Yojana in length and one lakh Yojana in breadth ; and like a petal it is equally round on all sides. There are nine *Varshas* in this insular continent, each of which, except *Bhadraswa* and *Ketumal* is nine thousand Yojanas in extent, and they are all beautifully divided by eight boundary mountains. (1—6.)

The Varsha situated in the centre is named *Ilavrita*, in the middle of which is situate, the king of mountains the mount *Sumeru* by name which is golden all over. The height of

Sumeru mountain is equal to the extent of the island namely one lakh Yojanas. The summit of Sumeru mountain is thirty-two thousand Yojanas, the base sixteen thousand Yojanas, and the portion visible within the Earth is to that extent. It is like the seed Vessel of the lotus-like Earth.

On the north of the Sumeru mountain are respectively situated the three mountains namely *Neela*, *Sweta* and *Sringavan* which are the boundaries of the three *Varshas* namely *Ramyak*, *Hiranmaya* and *Kuru*. All these three Varshas extend towards the east, are bounded on both the sides by the Salt sea and are two thousand Yojanas in extent. But the mountain following is less in length than the preceeding one, by one eleventh portion. Thus on the south are situate the three mountains namely *Nishada*, *Hemakuta* and the *Himalayas*. And they also all extend towards the east and are each ten thousand Yojanas high. They, O king, respectively constitute the boundary lines of Harivarsha, Kimpurusha and Bharatavarsha. Thus on the east and west of the Ilavrita-varsha are respectively situated the mountains Malyavan and Gandhamadana. Their length on the northern side extends to the Neela mountain, and on the south to the Nishada mountain, and each of them is two thousand Yojanas in extent. They respectively form the boundary lines of the Varshas *Ketumal* and *Bhadraswa*.

There are on the four sides of the mount Meru four minor mountains namely Mandara, Meru-mandara, Suparshwa and Kumada, each of which is ten thousand Yojanas in extent and height. Of the said four minor mountains situate on the east and west extend towards the north and south and those on the south and north extend towards the east and west. There are on these four minor mountains four trees namely Mangoe, Jambu, Kadamba and Vata,—each of them extends over a hundred Yojanas ; they are like mountain pennons, eleven hundred Yojanas high and their branches also extend over a hundred Yojanas. (7—12.)

O foremost of the race of Bharata ! In the vicinity of those four trees are four lakes, which are respectively full of milk, honey, sugarcane juice and pure water, drinking which the minor deities naturally are decked with the wealth of Yoga. Besides there are four most beautiful gardens namely Nandana, Chaitraratha, Vaibrajaka and Sarvatabhadra. In those gardens, leading immortals, who are the husbands of the celestial, who again are the ornaments of their races, sport with their wives and the Gandharvas sing their praises.

O king ! At the top of the Mandara mountain is a tree called Devachuta, the height whereof is eleven hundred Yojanas. From the top of that tree Devachuta, always drop profuse nectarine fruits that are huge like mountain summits. From the dark-red hard juice of the broken fruits, highly fragrant a river has been created named Arunada, which issuing from summit of the Mandara mountain is watering on the East the Varsha named Ilavrita. Drinking that juice of the said broken fruits the limbs of the females of Yakshas, the companions of *Bhavani* (the wife of Divine Bhava), have been rendered fragrant ; and the wind carrying that sweet odour spreads it for ten Yojanas on all sides. (13—18.)

O king ! Thus from the juice of the Jambu fruits being broken into pieces on account of falling from very high which are huge as elephants but whose seeds are very small, has flowed a river named *Jambunadi* which issuing from the summit of Meru Mandara, and flowing for a Ajuta Yojanas, has fallen on the earth and has been watering southwards the whole of Ilavrita-varsha. The earth of both the banks of this river being wetted by the water and dried by the air and the sun, is converted into gold called Jambunada with which is made the ornaments of the immortals and is worn by the celestials with their youthful damsels on the limbs in the shape of crown, Kataka, Katisutra, and ear-rings. From the holes of the huge Kadamba tree situate on the side of the Suparshwa mountain, five streams of honey measured five *Vyama* have

flowed and issuing from the summit of the mountain have rendered westward the whole of Ilavrita-varsha fragrant. Whoever drinks that stream of honey, the air of his mouth, spreads odour for one hundred Yojanas on all the sides.

Thus from the trunk of the *Vata* tree of the *Kumuda* mountain named *Satavarsha*, and from the summit of the mount have flowed rivers carrying curd, milk clarified butter, honey, sugar, rice, clothes, ornaments, beds, seats and other desired for objects. And thus the said rivers have rendered great help unto the inhabitants of the north of Ilavrita-varsha. (19-24.)

O king! By partaking of those desired for objects, the inhabitants of the north of the said Ilavrita-varsha have never experienced any weakness of their limbs, nor any exhaustion, perspiration, decrepitude, disease, accidental death, disfigurement out of cold or heat and other calamities. Thus being free from those miseries they have passed their days in the enjoyment of exceeding happiness. The hills Kuranga, Kurava, Kushumba, Vaikanka, Trikuta, Sisisra, Patanga, Ruchaka, Nisadha, Sitivasha, Kapila, Sanka, Vaidurja, Jarudhi, Hansa, Rishabha, Naga, Kalanjara, and Neerada lie situate on all sides of the base of the mount Sumeru and appear like filaments of a lotus the seed-vessel whereof is the latter.

O king! On the eastern side of the mount Sumeru are the two mountains named Jathara and Devakuta, each of which on the northern side is eighteen Yojanas in extent and two thousand Yojanas in height. Thus on the western side are the mounts Pavana and Paripatra. On the south Kailasha and Karavira hills; and on the north are the hills Trisringa and Makara. Thus being surrounded at a distance of a thousand Yojanas from the base by the eight mountains appearing like the circumferance of fire, appears the splendid golden mountain. The learned Geographers say that in the middle of the summit of the mount Meru is situate the city

of Brahma which extends over a thousand Ajuta Yojanas, is square shaped and made of gold. Above this city on all sides respectively are the eight cities belonging to Indra, and other deities, who resemble their master in colour and are one-fourth of Brahma's city in extent. (25—29.)

CHAPTER XVII.

THE DIVINE RUDRA'S EULOGY UNTO THE DIVINE SANKARSANA.

The auspicious Sukadeva said :—There at the sacrifice of the Daitya king Vali, O king, the Divine Vishnu, in the form of sacrifice, while spreading his footsteps, the shell of the egg was broken by the thumb of his left foot going upwards and the external stream thus entered the inside, which washing the lotus feet of the Divine One was rendered dark-red and thus assumed the beauty of the filaments of lotus; and although dissipating the accumulated iniquity of the Universe, it was pure; and issuing from the very foot of the Divine One, it was named "Janhavi etc." and having remained in the celestial region for a pretty long time of two thousand Yugas it thereafter descended down on the Earth.

The wise ones designate it as Vishnupada. There even now, Uttanapada's son Dhruba, a great votary of firm vows, daily holds on his crown with great reverence that sanctifying stream reciting as follows within his mind :—"This is the water issuing from the foot of Lord Sri Hari, the presiding deity of our race." At this the inner soul of this high-minded one is every moment wetted by increasing devotion, tears flow from the opening buds of his opened-eyes exhausted with anxiety and his hairs stand on end on his whole body.

Then the seven Rishis, cognizant of her prowess, acquiring whole-minded devotion in the Divine Vasudeva, identical with soul and thus disregarding other objects, carry her with great reverence in their matted locks like unto persons, renouncing all desires and longing for emancipation, determining that she is the consummation of all asceticism and there is nothing superior to her.

Thereupon descending in the celestial car, the aggregate many thousands of *Kotis* (crores) of other conveyances and ever flooding the region of the Moon, she has fallen on the region of Brahma. There being branched off into four streams under various names and watering all the quarters she has fallen unto the lord of rivers. Those four streams are named ***Sita, Alokananda, Vankshu,*** and ***Bhadra.*** Amongst those four streams, Sita issuing out of Brahma's city and in consequence of her great height falls on the principal summits, and then issuing downwards, she has fallen on the summit of the Mount Gandhamadana; and then flowing through the Bhadraswa-varsha entered the Salt Ocean. (1—6.)

In the above way, O king, issuing from the summit of the Mount named Malyavana,—the stream named Vankshu has united with the Western Ocean. Then again, falling from the northern summit of the Mount Sumeru, and going down from one summit to another and then flowing from the summit of the Mount Kumuda to that of Neelgiri, rising therefrom to the top of the Sweta mountain, crossing which and reaching the Mount Sringavan, and then going downwards, and watering the country known as Kuru,—the stream Bhadra by name has entered into the Salt Ocean.

In this way getting over many a mountain summit in the south side of the city of Brahma, and watering in its impetuous and unimpeded course Hemakuta and Himakuta and the Bharatavarsha,—the stream Alokananda by name has united with the Salt Ocean on the south. Issuing from the Mount

Sumeru, many other rivers and streams are watering all the Varshas in their hundred courses.

Of all the Varshas, O king, that of Bharata is considered as the field of actions. The other eight *Varshas* are places where the celestials are destined on the wane of their piety and are designated by the wise ones as the place of *Bhaumo-Swarga.* Swargas are three, namely *Divya-Swarga, Bhaumo-Swarga* and *Veela-Swarga.* Persons of all the eight Varshas live for Ajuta years and are gifted with vital breaths of Ajuta elephants. Their body is as firm as the thunderbolt. There is so much strength, age and delight in them that desire for sexual intercourse is greatly excited in them ; and at the end of their enjoyment and one year before the expiration of their lease of life their wives become big with children. Thus their days are like those of *Treta Yuga* in point of pleasures enjoyed by these people. (7-12)

There the celestial lords, O king, being adored by their leading followers with various presents, happily sport at their will, in hermitages, mountain caves and ponds of pure water ; and their minds and eyes are attracted by the watery sports of the celestial damsels, their actions and by the sportive smiles, and charming looks of those females are stricken with desire ; the trees of the hermitage have been lowered by bunches of diverse season flowers, fruits and rich and new grown leaves, the branches of which have been covered with various creepers and thus their beauty has been wonderfully displayed ; and the beauty of the lakes was greatly enhanced by the full blown lotuses, geese, swans, water-fowls, Karandavas, Sarasas, Chakravakas sporting always in those lakes, and also on account of the humming of the black-bees on the red petals of the lotuses.

In these nine *Varshas*, the Great Purusha, the Divine Narayana, to extend His grace unto humanity, is close by them with His various forms of manifestations that are inseparable from Him.

In Ilavrita Varsha the Divine Bhava is the only Purusha and no one else ; for all those persons, who are cognizant of the curse of Bhavani do not enter there, whoever otherwise enters there attains to female form ; I (Sukadeva said) shall describe the cause of this hereafter. There the Divine Lord of Bhavani, being adored by a thousand *Arvuda* (ten crores ; *i.e.*, one thousand of ten crores) of females and having placed within their minds the meditation of the fourth of the four forms of that Great Purusha, the out come of darkness and which is his own nature named San karsana, moves about exclaiming as follows :—

The Divine Great Purusha said :—Salutation unto the Reverend One from whom are manifest all the qualities but who Himself is above manifestation and measurement. Salutation unto thee, who art the Great Prime Purusha, whose lotus feet are the refuge of all animals and who art the great stay of the six qualities ; for the behoof of thy votaries thou dost manifest thine true form and from thee this worldliness is destroyed, but thou dost create worldliness in the persons who are not thy votaries. (13—18).

As our vision, who are incapable of controlling our anger, is not attached to the Divine Iswara, so thy vision although looking is not attached the least to the qualities ; and so what person desirous of conquering his senses and acquiring salvation shall not regard thee ? Who with His vile vision appears in His dreadful inebriete form, the creation of His own illusive energy, whose eyes on account of drinking honey and *Asava* have been rendered coppery, and while serving His feet, the females of Nagas are beside themselves with the touch of His feet and become incapable out of shame, of serving His limbs ; whom the Rishis designate as His agent of creation, preservation and the destruction of this universe, but who Himself is void of all these, who is without end and does not enquire where the universe is situate like a linseed in a corner of His house of a thousand head. And the prime manifestation of

whose quality is Mahat, who is identical with Vishnu, the resort of the quality of goodness and the self create ; and having sprung from whom I (the Divine Bhava) by my three-fold energy have created the celestials, elements and senses. And under whose control, we and Mahat and others are lying like birds tied by a chord, and being guided by whose *Tamasa* energy, we, by His favour have been creating this universe.

Salutation unto the Divine One whose created illusive, energy we can know, but we are not cognizant of the means to get rid therefrom ; whose illusive energy brings in actions and from whose true form this universe is manifest and in which it terminates. (19—24).

CHAPTER XVIII.

Description of the varshas.

The auspicious Sukadeva said :—O Moharaj ! In the Bhadraswa-Varsha, there lived the king Bhadrasrava, the lord of the varsha, and the son of righteousness (the son of Dharma, the god of piety), together with his principal retainers. These wander about, reciting the following words and realising in their hearts, by dint of their deep meditation, the image of the lord *Hayagriva's* (the deity with a horse's head on, the lord Vasudeva) form impregnated in their minds by virtue of righteousness which is prized by the lord Vasudeva above all else. The king Bhadrasrava and his followers say :—

We do bow down unto that reverend form of righteousness, effecting the purification of the spirit. How marvellous are the works of the Reverend One, in that, although beholding it with their eyes, people do not entertain any fear of life-destroying death. When their infant offspring or their aged father fall into the terrible jaws of time (Kala), persons

occupying a middle position burn their bodies, and set their hearts on subsisting on the wealth left by those two, and pursue a course of impiety for satisfying their thirst for profitless pleasure.

The sages say that this world is transitory ; and even those persons that cognisant of the mysteries of self comprehend its vanity while engaged in meditation, come under the influence of thine energy of illusion. Marvellous are thine doings. We salute thee who art unborn. Although thou art inactive, and although thou art without any covering, yet the genesis of the universe has been attributed unto thee. Nor is this strange, rather it is aptly said. For by virtue of thine energy of illusion, thou art the soul of everything, and the stay of every action. These denote thy agency. But at the same time, thou art different from everything else, which again points out thy inaction or devoid of action, and therefore the agency of all actions are aptly applied unto thee. When the Vedas had been carried off by the Daityas and were thrown into the waters of universal dissolution, O lord thou didst rescue them in the form of a Man-horse from the abysmal depth of ***Rasatala***, and thereupon thou didst bestow them on the Poet (Brahma) on his asking for them. We do therefore bow down unto thee, O lord, who art of true purposes. (1—6.)

O king (Parikshit) ! In the ***Harivarsha*** also the Reverend One dwelleth in the form of a Man-lion. The reason of his assuming the Man-lion form, I (Sukadeva said) shall explain later on. That receptacle of all the qualities of the worthy, Prahlada, brimful with great devotion and reverence for the Most High, whose character and life are the very holy instances amongst the deities and the Daityas, worships this His form as his idol through devotion different from that practised by the dwellers of this Varsha (Harivarsha). At the time of his worship he (Prahlada) chanted the following in his mind ;—

I bow down unto the auspicious Nrisinghadeva (the Reverend One in the form of a Man-lion). Do thou manifest

thyself in splendour bursting out from lustre. O thou having claws resembling the thunderbolt, and teeth rivalling the levin, do thou be graciously pleased to burn up (destroy) our desire of action, and do thou also dispel our darkness of ignorance. *Om Swaha.* May my mind be inspired with fearlessness, we bow down unto thee. *Om Kshauma.* May welfare be the portion of the universe ! May the wicked renounce their quite ! May all creatures entertain honest thoughts ! May it be well with the minds of those that worship the Reverend lord *Adhokshaja* ! And may our hearts be free from selfishness ! May we never mix up with people setting store by their house and son and riches and friends,—but if we at all keep any company, may we associate with people cherishing the Reverend One with deep veneration. The satisfaction that is reaped by persons of controlled selves subsisting themselves on alms, is never reaped by people attached to their houses etc. leading a life of enjoyment of their senses. Who is there who will not avail himself of that invincible and unbounded prowess of the lord *Mukunda* (Vishnu), which is attained by the ear through association with the devotees of the Reverend One, and which removes the impurity of the heart, while visits to holy places remove the impurities of the body only ? The deities fraught with the entire complement of attributes reside in those that entertain a disinterested veneration for the Reverend One. How can persons cherishing no reverence for lord Sri Hari, due to their minds wandering externally in consequence of the influence of unrighteous desires, attain to the element *Mahat* which is the outcome of mighty virtues only. (7—12.)

O king ! As dear water is the life of fishes, so the Reverend lord Sri Hari is verily the life of incorporate beings. If forsaking Him, One that is great, takes to one's house, then the superiority of such a person to his wife consists in age only, in point of which the husband is naturally senior to his wife. Therefore giving up his house, which is the source of

thirst, anger, grief, distress, a sense of self-importance, desire, fear, and want, and from whence shower all the ills attending worldly life,—a person should faithfully worship the feet of the lord in the form of *Nrisingha* (Man-lion).

O king (Parikshit) ! In the *Ketumala-varsha*, the Revernd One became desirous of gratifying Lakshmi, as well as the daughters and sons of Prajapati, constituting the lords of that Varsha, numbering the days and nights composing the life of a human being. The embryos of the women, being smitten by the energy of the mighty weapons of those great ones, used to fall off at the end of the year. In that year the reverend *Kamadeva* (the god of love, Cupid) assuming a dainty gait and sportive smiles, slightly drawing up his graceful eye-brows, and displaying the grace of his face resembling a lotus, gratified his desire by knowing *Rama* (Lakshmi). The goddess Rama also in company with the daughters of Prajapati, the goddesses presiding over the nights of *Sambatsara* (the course of one calender year), and with the gods presiding over the days thereof, through the force of *Samadhi* (trance) worships the form of the Reverend One impregnated with his energy of illusion during those nights and days respectively, and repeats the following :—

Om Hrang, Hring, Hrang, Om.

Salutation unto the Reverend Hrishikesha ; whose soul is betokened by everything excellent, and who presides over acts, energy, and their objects ; whose form consists of the eleven organs and the five kinds of objects of the senses ; the lord who can be obtained through rites performed under the prescriptions of the Vedas ; whose body is nourished by food permeated with ambrosia ; the lord who comprehends all objects ; who is the spring of courage, ability and strength ; whose form is Beauty and Desire. We do bow down unto that Lord.

May the Reverend One be propitious unto us in both the worlds. (13—18.)

O lord ! Thou art naturally the lord of the organs. As for those women that desire any other lord through the observance of various vows, their husbands cannot preserve their beloved offspring, or riches, or lives, on account of their being separate from Him. He that is fearless himself, and effectually protects a person afflicted with fear, is his or her lord. Thou art, O God, such a lord, and thou alone art such a one ; no one else can be our master. Thou dost not consider anything as being something more than thyself. The woman that worships thy lotus feet without cherishing any selfish motive really desireth the fruition of every desire. But the woman who worships thee from interested motives, repents when the merit of her acts hath been entirely reaped and exhausted.

Sometimes, with the view of obtaining me (the lord Rudra said), the upsprung, the lord, the deities, and Asuras engage themselves in rigid austerities ; but they cannot attain the riches in my control unless they take shelter under thy (Vishnu's) lotus feet ; my heart is fixed on thee ; and I am entirely under thy governance. I smile on with pleasure only upon those pious persons who reverentially follow thy footsteps. Do thou, O Achchyuta, be graciously disposed to lay on my head that lotus-palm of thine who is ever always hymned by thine devotees on account of its bestowing every desire, and which thou dost place on the head of thy votaries. I cannot say that thou hast no tender regard for me, in consideration of the fact that thou bearest me on thy breast as the Srivatsa mark. But thou showest special regard towards thy devotees. Thou art, however, the lord who can comprehend the activity of thy energy of illusion.

O king (Parikshit) ! In the Varsha named Ramyaka, there appears the auspicious incarnation of the Reverend One in the beloved form of a Fish. That illustrious Manu, who is the presiding spirit of that cycle, and who has already been mentioned before, up to this day is reverentially rapt in the

worship of that Fish form of the lord and perpetually utters the following :—

"I bow down unto that Fish form of the Reverend One, who is mainly composed of the principle of goodness (Sattwa) and who represents Prime Life, courage, strength and energy : I bow down unto that Lord. (19—24.)

"O lord ! Thou rangest the outside as well as the inside of all beings ; and yet even the Lokapalas cannot behold thee. Thy voice impregnated with the Veda, is mighty. As men control the wooden image of a female, in like manner thou hast brought under thy sway this world containing Brahmanas and others. Indra and the other Lokapalas are afflicted with the fever of ill-will. Thou art that supreme Lord, renouncing whom those cannot with their utmost endeavours separately or in combination with maintain bipeds or quadrupeds' mobile or immobile or anything that is visible in the world. Thou art, O lord, the refuge of plants and medicinal herbs ; and so thou display unspeakable energy in preserving the Earth sub-merged under the depth of waters of the universal dissolution heaving with terrible surges. I salute thee, O lord thou art the disposer of all creatures dwelling in the universe. I bow down unto thee."

O king (Parikshit) ! In the Versha styled as Hiranmaya, the Revered One exists in the form of a Tortoise (incarnation as *Kurma*). Aryama, the lord of the ancestral manes (*Pitris*) together with the persons living in that Varsha, is engaged in worshipping the lord in that Holy Kurma form, and ceaselessly they repeat the following formula :—

"We bow down unto thee, O lord, in thy Holy Kurma form. The entire mass of the principle of goodness (Sattwa) constitutes thy this form. I salute thee, O lord. None in the universe can ascertain thy locality in consequence of thy ranging the waters. I salute thee, O Reverend One. Thou art, O lord, full of years. I salute thee. Thou pervadest everything, and thou art the stay of everything. (25—30.)

O Reverend Lord ! I bow down unto thee. Earth and every visible object partake the nature of this auspicious Tortoise form of the Reverend One, which hast been manifested by His energy of illusion.

O Lord ! This Tortoise form of thine is identified with numerous other forms ; but this is false imagination like the waters in a mirage ; no one is capable of exactly numbering its shapes. I do salute thee. No one can ascertain any fixed form relating unto thee. Creatures born from the uterus, from eggs, from sweat, vegetables, mobile, immobile, deities, sages, ancestral manes, ghosts, organs, heavens, the sky, earth, mountains, streams, seas, islands, planets and stars are thy names only ; but thou art One. No body is capable of enumerating thy names, forms and shapes. But Kapila and other foremost sages have assigned four and twenty categories. Thou art the supreme knowledge, under the agency of which this number disappeareth. I bow down unto thee."

O king (Parikshit) ! In the *Varsha* known as *Uttara-Kuru*, the Reverend One, having sacrifice for his form, stayeth assuming the shape of a Boar.

The goddess Earth together with those living at that cycle addresses her adorations to this auspicious Boar-form of the lord, and recites the following Prime words of Upanishad :—

"We bow down unto the Reverend One. Thou displayest thyself in Mantras ; and sacrifices with the *Yupa* (sacrificial artifice) and also those without it ; but they are thy forms. Thou art a Mighty One, and the mighty sacrifices are thy forms. We bow down unto thee.

"O lord ! Thou hast been purified by thy acts ; and thou art the three *Yugas*. I bow down unto thee."

"As fire is latent in wood etc, so thy presence is hidden in all bodies and organs of the universe. Profound scholars by concentration, acts and their fruits, and cultivating their religious operations, ever engage themselves in search after

realising thee. I bow down unto that Reverend One, whose soul manifests itself to this search."

"We bow down unto that Reverend One, who through his illusive energy manifests Himself as objects, organs, deities, bodies, time and consciousness, and whose form, born of His illusory energy, vanishes before the gaze of saints of unshaken faith."

"As the loadstone by virtue of its attracting power, draws iron towards it, so we salute instinctively that Reverend One, who is the witness of attribute, act and destiny, and by virtue of whose sight, His illusive energy bringeth about the preservation, and dissolution of this universe, which although it is not loved by Him, yet is loved by all creatures."

"I salute that Reverend Vishnu, who displaying His auspicious Boar-form, being the origin of the universe, lifted me up with His tasks, and emerged out from the depth of the waters of universal dissolution like a mad elephant, and who revelled after having destroyed his antagonist resembling an elephant opposed to Him." (31—39.)

CHAPTER XIX.

DESCRIPTION OF BHARATA-VARSHA AND ITS SUPERIORITY.

The auspicious Sukadeva said :— O Moharaj (Parikshit)! In the *Varsha* known as *Kimpurusha*, that distinguished votary, Hanuman,—of Reverend Lord Sri Ramachandra, the lord of the chaste Seeta and the elder brother of the illustrious Laksmana,—in company with the other dwellers of the Kimpurusha Varsha, concentrating his thoughts unflinchingly on His lotus feet with great veneration, ceaselessly pays his adorations unto Him, and in company with Arshtisena listens devotedly to the melodious songs of the Gandharvas celebrating the highly auspicious history of the worshipful Lord.

That distinguished votary, Hanuman, also sings the song himself and chants the following :—

"I bow down unto that illustrious Reverend One (Sri Ramachandra) in whom are treasured up for ages all excellent and auspicious Divine marks, character and vows ; whose thoughts are always under control, who knows everything relating to every one ; who is the touch-stone of piety, and who is the Supreme Lord ; the Great Purusha and the king.

"We do take shelter under the lotus-feet of that supreme spirit Sri Ramachandra, who is that thing which has been distinguished by Vedanta as One ; whose apprehension is pure, who is gentle, in whom the various states of the attributes have been abolished in consequence of His having manifested Himself by His own energy ; who is incapable of being seen, who is without a name or form, who is without consciousness, and who can only be contemplated as Brahman in a purified form of mind.

"The reason of the Lord's being incarnate on Earth was not only the destruction of the Rakshasas, but also the teaching of mankind. Otherwise why should sorrow be the lot of Him who is the soul of the universe, the lord drawing upon self for His enjoyment. That beloved soul of the self-controlled, the Reverend Sri Ramachandra, can never be attached to anything in the truine universe. He could not be overcome by the stupifaction proceeding from a female, nor could he in that cast off His younger brother Laksmana in obedience to the order of illustrious sage Vasistha. (1—6)

"Neither birth in an illustrious race, nor personal gracefulness, nor eloquence, nor intelligence, nor noble race, can attain to His propitiation. Ah ! Sri Ramachandra, the elder brother of Laksmana, deigned to contract friendship with us, despite the circumstance of His noble birth and of our being beasts inhabiting the woods. Therefore every one, be he a celestial or an Asura, a man or a monkey address himself heart and soul to worshipping Sri Ramachandra, who is Lord Sri Hari in

human form, ever gratified with an unflinching reverence, even Him who bore all the inhabitants of Kosala to heaven."

O Moharaj (Parikshit)! In the Varsha entitled *Bharata*, the Reverend Nara Narayana, of inscrutable ways, desirous of dispensing His grace unto all self-controlled persons, is engaged in arduous austerities. His knowledge of righteous and religious sentiments grows to such a height and He is so free from haughtiness, and masters His senses so completely that the soul is perceived in Him. For the purpose of imparting unto *Savarni Manu* a knowledge of the *Sattwa Tantra* going under the name of *Pancharatna* containing an exposition of the comprehension of the Deity, together with a knowledge of the *Sankhya Yoga* uttered by the Reverend One,—with high reverence worships Him along with the subjects living in Bharatavarsha and recites the following :—

"We do bow down unto that foremost of ascetics, the Reverend Nara Narayana, who is all queiscence, void of consciousness, the jewel of the destitute, the prime preceptor of the *Paramahansas*, and the lord of those enjoying satisfaction of self or soul. I salute even Him."

He (Savarni Manu) also sings :— "We salute Him, who albeit the author of the creation etc of the world, does not arrogate these to His own self ; who albeit bearing a body is not subject to hunger, thirst etc that sway corporate beings ; who although seeing everything has not His sight vitiated by visible objects. We salute that Reverend One who is not attached to anything whatsoever ; He is separate from everything, yet He is the witness of all." (7—12)

O Lord of Yoga! The skill of the Yogins consists in his separate identity in the existence really in the self or soul, renouncing his consciousness in the existence in the corporeal form (body), and throughout his life concentrating his soul on thee in solitude.

The Reverend Hiranyagarbha Brahma hath called this form of the Lord as Yoga. That the study of that learned

one goes for nothing who is subject to fear, like that ignorant wight who being mindful of his desires here and hereafter fears death and separation in consequence from his son and wife and wealth.

O Adhokshaja ! Do thou be graciously disposed to instruct us in that Yoga consisting of the simple sort of desire through which we may be ena bled to get quit of that kind of consciousness implanted in this loathsome body typified in mine, I, etc which is exceedingly impervious by any other means and which cannot be entirely shaken off.

In Bharatavarsha there are many rivers, streams and mountains ; such as the Malaya, the Mangalaprastha, the Mainaka, the Trikuta, the Rishabha, the Kutaka, the Konya, the Saya, the Devagiri, the Rishyamukha, the Sri Saila, the Venkata, the Mokendra, the Varidhara, the Vindhya, the Suktiman, the Rikshagiri, the Pariputra, the Drona, the Chitrakuta, the Govardhana, the Raivataka, the Neela, the Gokamukha, the Indrakila, the Kamagiri, and the hundreds of other mountains, and innumerable rivers and streams flowing from their foot. Of those innumerable rivers and streams, the Chandravasa, the Tamraparni, the Avatoda, the Kritamala, the Vahayasi, the Kaveri, the Venna, the Payashini, the Sarkaravarta, the Tungabhadra, the Krishnavenna, the Bhimarathi, the Godavari, the Nirvindhya, the Payosni, the Tapi, the Vera, the Surasa, the Narmada, the Charmannati, the Audha, and the Sona ; and also the Mahanadi, the Devasmriti, the Trisama, the Kaushiki, the Mandakini, the Jumna, the Saraswati, the Drisadwati, the Gomati, the Saraju, the Oghavati, the Shushthavati, the Saptavati, the Shushama, the Satadru, the Chandrabhaga, the Marudvridha, the Vitasta, the Asikni, and the Viswa are the great rivers.

O king (Prikshit) ! Men having their births in this Varsha by virtue of their respective acts, come by celestial, human and infernal states ; for in this Varsha people assume all the above forms of birth according to their respective actions. By

respectfully observing the different ways of attaining emancipation instituted in this Varsha, men may attain emancipation. (13—18.)

When a person obtains the society of those devoted to Reverend Vishnu, then one conceives a profound veneration for the reverend lord Vasudeva, the soul of all beings, without anger or any other evil passion, incapable of being described by speech, without any stay, the supreme spirit, and this is an emancipation for this severs the knot of ignorance that brings on various conditions unto the people. Therefore, even the celestials celebrate that human life in Bharatavarsha are capable of encompassing all the highest objects. Ah ! What an unutterable piety is theirs, and in seeing that the Reverend Sri Hari is propitious to them without the need of their having ministered unto Him. These people have attained births in the land of Bharatavarsha and are worthy of serving the lotus feet of Lord Mukunda, and we have been on the other hand ever longing for having births in this sacred land of Bharatavarsha.

Alas ! Of what avail has been to us the difficult sacrifices, devout penances, austere vows, meritorious gifts and the trivial attainment of heaven where is no remembrance of the lotus feet of Narayana, which has been destroyed by over addiction unto the senses and their organs. We, whose life extends over the long period of a *Kalpa*, have conquered this region, but we shall have to be born again ; but the holy land of Bharatavarsha, which people of short lives conquer, is superior to ours, because they in their mortal forms having within a short time consigned their respective actions, attain to the lotus feet of lord Sri Hari.

The place, where does not flow the holy stream of the nectarine themes relating to the lord of Vaikuntha, where is not the sacrificial adoration of the Divine Male Being of sacrifice accompanied with dancing and singing, even if it be the region of Brahma, the lord of creation, is not worthy of being worshiped. (19—24)

But those creatures, who having attained to the race of human beings full of knowledge, action and various articles do not strive for emancipation, are again distressed with bonds like unto birds.

The Lord of blessings, perfect, One without a second, but called by different names, delightedly accepts the *Hari* reverentially offered by them in sacrifices in due portions and with proper *Mantras* to various deities. True it is that being solicited, the Lord confers wished for things on men who pray for them but He does not bestow on them the Great Wealth for they again pray for things of the world full of illusion ; but He bestows on them His lotus-feet granting all desires upon them who are without any desire.

Let us be born in the holy land of Bharatavarsha by the remnant, if any, of sacrifices which we have completely performed and by which we have been enjoying the pleasures of heaven, for in that case we shall think that Lord Sri Hari is adorable, from which adoration happiness of His votaries result."

Thereafter the illustrious Sukadeva said :-- Some auspicious sages hold that there are eight minor insular continents in Jambudwipa, which were made when the sons of the king Sagara, in quest of the sacrificial horse, dug all around the Earth. Those eight insular continents are named Swarnaprasta, Chandrasukla, Avartana, Ramanaka, Mandaharina, Panchajanya, Sinhala and Lanka.

O foremost of the race of king Bharata (Parikshit) ! I have thus described unto thee all the divisions of the Jambudwipa, as requested for by thee. (25—31)

CHAPTER XX.

THE SITUATION OF PLAKSHA ISLAND AND LOKALOKA MOUNTAIN.

The illustrious Rishi Sukadeva said :—I shall now describe in detail the dimensi on and size of the six islands such as Plaksha and others along with the outer portions of the insular continents. Just as the mount Sumeru is encircled by the Jambudwipa, similarly the Jambudwipa itself is encircled by the ocean of salt extending over one hundred thousand Yojanas ; and in the same order the extensive ocean of salt is surrounded by the islands Plaksha and others. The island named Plaksha is double in extent than the Jambudwipa. Just as a ditch may be encircled by its outer gardens, similarly the ocean of salt is encircled by the Plaksha and other islands at a stretch. In the Plaksha island there is a Plaksha tree which is as high as the Jambu tree, and by the name of that Plaksha tree the island itself has been named as Plaksha island. That Plaksha tree is golden one and in it is the fire of seven flames.

Priyavrata's son Idhmajivha is the king of that Plaksha island. Dividing that insular continent into seven portions, and conferring each of the seven portions upon each of his seven sons, after whose names the seven portions have been named,—the king Idhmajivha resorting to meditation withdrew himself from the world. Those seven portions or Varshas are named Siva, Vyasa, Subhadra, Santa, Kshema, Amrita and Abhaya. Although there are thousands of mountains and rivers, of them only seven are the celebrated mountains and rivers there. The seven principal mountains are Manikuta, Vajrakuta, Indrasena, Jyotishman, Suvarna, Hiranya, Shiva and Meghmata. The seven principal rivers are Aruna, Nrimana, Angirasee, Savitri, Suprobhata, Ritambhara and Satyambhara.

By the touch of the waters of those celebrated rivers, the four *Varnas* namely *Hansa*, *Patanga*, *Urdhayana* and *Satyanga*,—are freed from the qualities of darkness and ignorance (Rajas and Tamas), and they live for one thousand years. They are like the celestials in respect of their personal grace, and they are equally capable of procreating progeny ; therefore, by their knowledge of three Vedas they worship the Divine Sun identical with the Vedas and the soul, by chanting the following mantras :—

"Salutation unto the Divine Sun who is identical with Reverend Vishnu, the ancient Purusha, who is the religion that is practised and manifest, who is the Veda that teaches it and who is the dispenser of the auspicious and inauspicious fruits thereof."

In Plaksha and other four insular continents, all persons without any distinction are gifted with long life, senses, energy courage, strength, prowess, intellect and with naturally accomplished piety. (1—6.)

However, as the Plaksha island is encircled by the equally extending ocean of sugar-cane juice, so the island of *Salmali* which is double in extent of the Plaksha island, is girt by the ocean of spirituous liquor of equal extent. There is a Salmali tree as big as the Plaksha tree in the Plaksha island. There, it is said, is the residence of the king of birds, who by his own form worships the Divine Vishnu. It is said that after that Salmali tree is named that island as Salmali Island.

Priyavrata's son Yajnavahu is the king of that Salmali island. He also, divided amongst his seven sons the seven *Varshas*, the seven portions of the island comprising his kingdom, and those Varshas were named after those seven sons. The Varshas were named Surachana, Saumanasya, Ramanaka, Devavarha, Paribhadra, Apyana, and Abhijnata.

There in those seven Varshas also are seven celebrated mountains and seven great rivers. The seven mountains are named Surasas, Satasringa, Vamadeva, Kunda, Kumuda,

Pushpavarsa, and Sahasrasruti. The seven rivers are named Anumati, Sinivali, Saraswati, Kuhu, Rajani, Nanda, and Raka.

The four categories of male beings of that Varsha are named Srutadhara, Virjyadhara, Vasundhara, and Ishundhara. These inhabitants of the Varsha always adore with Vedic ceremonies the Divine Soma who is identical with the Vedas and the soul. They adore saying the following hymn.

"May the Divine Soma having divided by his own rays eatables both in the light and dark halves of the month amongst the manes and celestials,—be the king of us all the subjects." (7—12.)

O king (Parikshit) ! On the outer side of the ocean of spirituous liquor is the Island of Kusa. This island of Kusa is double in extent than the other Island of Plaksha, and this island of Kusa is likewise surrounded by the ocean of clarified butter of equal extent. In this island there is a pillar of *Kusa* (Kusa grass) made by the celestials, and after this the island has been given its name. That pillar of Kusa is like the second god of fire (*Agni*) and it lightens up all the quarters by the effulgence of its tender rays.

O king (Parikshit) ! The king of the Kusa-island is the son of Priyavrata's son Hiranyareta by name. That king, having equally divided the kingdom of this island amongst his seven sons, engaged himself in devout penances. The seven sons of the king Hiranyareta are named Vasu, Vasudana, Drirharuchi, Nabhigupta, Satyavrata, Vipranama and Vedanama. In their seven Varshas there are seven boundary hills and seven well-known rivers. The seven hills are named Vabhru, Chatusringa, Kapila, Trikuta, Urdharoma, Devaneeka and Dravina. The seven well-known rivers are named Rasakulya, Madhukulya, Mitravinda, Srutavinda, Devagarbha, Ghritachyuta, and Mantramala. Drinking the waters of those rivers, the inhabitants of the Kusa-dwipa being designated as *Kusala*, *Kovida*, *Abhijukta* and *Kulakā* with ingenuous actions adore the Divine Fire. They chant the following mantras :—

"O Jataveda ! Thou dost carry the burnt offerings for the Great Brahma. Thou dost adore the Purusha with sacrifices of the celestials, and thou dost offer oblations in the sacrificial fire by uttering the various limbs of the Reverend Lord of sacrifice."

On the outer part of the Kusadwipa is the insular continent known as Krauncha, which is double the Kusa-island in extent and like the said Kusadwipa, the Krauncha island is encircled by the ocean of thick milk (Kshirodasagara). The Kraunchadwipa is girt on all sides by the said ocean of milk of equal dimension. In this island there is a great mountain named Krauncha, and after it this island has been named as "Kraunchadwipa." (13—18.)

O king (Parikshit) ! Even having been assailed by the tremendous stroke of Kartikeya's weapons,—the waist and the groves of the mountain krauncha were protected due to its having been constantly washed by the waters of the ocean of milk and being protected by Divine Varuna, the lord of waters.

The king of the Kraunchadwipa was Priyavrata's son named Ghritapristha. That king having divided the island of his kingdom into seven equal portions (Varshas) and having named those Varshas after the names of his seven sons and having made the said sons the lords of the seven Varshas, and having acquired for himself the six forms of wealth,—sought the shelter of the lotus feet of the Divine Hari, mighty, illustrious and auspicious and identical with the soul.

The names of the seven sons of the king Ghritapristha are Atma, Madhuruha, Meghapristha, Sudhama, Bhrajistha, Lohitavarna, and Vanaspati. There are seven boundary hills and seven great rivers in the said Kraunchadwipa. The seven hills are named Sukla, Vardhamana, Bhojana, Upavarhana, Nanda, Nandana, and Sarvotabhadra. The seven great rivers are named Abhaya, Amritougha, Aryaka, Tirthavati, Rupavati, Pavitravati, and Sukla. Drinking the pure and clean waters of those rivers, the inhabitants of those Varshas named *Purusha*,

Rishabha, *Dravina*, and *Devaki*, adore with folded palms full of water, the deity of water, chanting the following hymn :—

"O ye waters, Ye have acquired your prowess from the Reverend One, and Ye purify the region of mortals, *Bhurloka*, and the regions of the celestials, *Bhuvarloka* and Swargaloka. Do Ye purify us who are touching you and who by your very form, dissipate sins."

Beyond the Kraunchadwipa is the Sakadwipa, which extends over thirty-two Lakh Yojanas, and is girt on all sides by the ocean of curd of equal dimension. There is a huge tree by the name of Saka, which gives the name of this island as Sakadwipa. The tree has a very strong and sweet fragrance that floods over whole of the island. (19—24)

The king of the Sakadwipa is Priyavrata's son named Medhatithi. Having divided the seven Varshas named after his seven sons and having his mind fixed on the Reverend One (*Ananta*) without end,—the king Medhatithi entered the forest of asceticism. The seven sons of king Medhatithi were named Purajava, Manojava, Vepamana, Dhumranika, Chitrarekha, Vahurupa and Viswadhara, after whose names the seven Varshas were named.

In those seven Varshas there are seven boundary mountains and seven great rivers. The seven boundary mountains are named Isana, Urusringa, Valabhadra, Salakesara, Sahasrasrota, Devapala and Mahanasha. The seven great rivers are named Anagha, Aiyurda, Ubhayasprishthi, Aparajita, Panchapadi, Sahasrasruti and Nijadhriti.

The male beings of those Varshas are designated as Dhritavrata, Satyavrata, Danavrata and Anuvrata. Having destroyed by Pranayama, the qualities of darkness and ignorance, they attain to the virtue of devout meditation and Samadhi, and they adore the Divine One identical with the Wind God by chanting the following eulogy unto that Deity :—

"May the Deity protect us who having entered into the entire host of animals in the shape of vital breaths are protect-

ing them ; who is the Omniscient Lord, and in whom exists the entire universe."

Thus on the other side of the ocean of curd is the Island known as *Puskara.* This Island is of double dimension than the former and is girt on all sides by the ocean of sweet waters which is of equal extent to the island itself. In that island there is a huge lotus which has one Ajuta (Ten thousand) golden petals like unto the burning flame of fire. This golden lotus has been known as the seat of the lotus—seated Deity. There is a huge mountain named Manosottara which is like the boundary line of the eastern and western Varshas, and which is ten thosand Yojanas in extent and height. Besides, it has on its four sides four extensive cities of the Lokapalas. The wheel of the car of the sun which is above them and journeys around Sumeru mountain is moving for all the days and nights of the celestials. (25—30).

The king of the Pushkara island is Priyavrata's son named Veetihotra. Having appointed his two sons named Ramanaka and Dhataka, the kings of the two divisions of that island, that king Veetihotra also like his elder brothers engaged himself in the services of the Divine One. With active service, the male inhabitants of that Varsha adore the Divine one in the shape of Brahma. In adoring that Deity they recite the following mantras :--

"Salutation unto the Divine One whose limbs are identical with Brahman represented as the fruits of actions ; the lord who is One and whom the people adore with difference in the shape of the one adored and those who adores."

There on the other side of the ocean of pure water, is the region which is lighted and full of darkness, and on which is situate the mount *Lokaloka* as a mark of distinction. The extent of the land is equal to that between Manosottara and Sumeru. On this land, which is golden, and clear like crystal, whatever is placed is not taken back. Therefore, this Varsha is renounced by all creatures but the celestials. (31 - 35)

The mountain has been named Lokaloka, by reason of its having separated the region lighted by the sun from those full of darkness. By the Divine Lord this mountain has been placed as the terminus of the three regions. The rays of all the luminous bodies, the first of which is the sun, and the last one Dhruva, lighting all the three worlds are not capable of going further. This mountain is greater than the region of Dhruva in height and extent. These regions have been described by the learned ones with marks and names.

This Lokaloka mountain is fifty Kotis (crores) Yojanas in extent and represents one-fourth portion of the earth. On the summit of that mountain, on all sides have been placed by the Divine Preceptor of the world four lords of elephants. These four elephants are named Rishabha, Pushkarachura, Vamana and Aparajita, who are the agents of the preservation of all the regions. To enhance the prowess of those elephants as well as of Mohendra and the other Lokapalas, the manifestations of His own energy, displaying His pure existence, endued with knowledge of religion, disassociation from the world, eight other wealth and eight Siddhis encircled by His own attendants headed by Viswakasena and others and adorned with various excellent weapons, lives on the summit of that mountain, the omniscient lord of great energies for the behoof of all creatures. (36—40)

Various forms of incarnation are assumed by the Reverend One for the protection of various creatures, the forms of incarnation being created by His own illusive energy.

The *Aloka* (lighted one) Varsha extends in the middle and by this fact its dimension has been described ; this Varsha is situate at the outer part of Lokaloka mountain. The region beyond this has been designated by the wise as the refuge of the lords of asceticism and is pure. The Sun is stationed in the middle of Brahma's egg (the Globe—Brahmanda) which forms the distance between the celestial region and the Earth. The extent of the region between the sun and the earth is

complete twenty five *Koti* (crores) Yojanas. Because it enters into the inanimate egg (*Martanda* ; the sun is taken to be entering the *Mrit* (dead) *Anda* (egg) as the presiding lord) is called *Martanda* ; and it is also called *Hiranyagarbha* because it rises from the Golden Egg. By the sun are divided the quarters, the sky and the Earth as well as the region of enjoyment, liberation, hell, Atala, and other regions. The sun is the soul of the deities, men, beasts, birds, reptiles creepers and seeds and the presiding diety of the eyes. (41—45.)

CHAPTER XXI.

The description of the wheel of time and the position of the sun and Rashis.

The auspicious Sukadeva said :—O king (Parikshit) ! The situation and dimension of the Earth have thus been described unto thee with proofs and the characteristics. The extent of the Earth is Fifty crores of Yojanas and its height is twentyfive crores of Yojanas. In the same way the learned ones conversant about these calculations instruct about the dimension of the region of the celestials. Just as the two petals of *Chanaka* etc (a kind of flower) are of equal size, similarly the Earth and the celestial region are both equal in size and extent. Both these two regions are connected by the etherial region (*Akasa*) intervening between them. And being stationed in the middle of the two, the Divine Sun, the lord of light, extends his heat and light to all the worlds. The divine sun by its northern, southern, slow, quick and tolerable courses named *Vishuva* duly rises up, comes down and is also stationed at a level place ; and thereby he makes in *Makara* and other *Rashis*, the night and day, of long, short and of equal duration. When the sun goes to *Mesha* and *Tula* Rashis, then the days and nights become of equal duration. When the sun journeys

in the five other *Rashis* (Signs of Zodiac) beginning with *Vrisha*, then the days become of longer duration and the nights become of shorter duration to the extent of one hour every month. When, however, the sun exists in the five other signs of the Zodiac beginning with *Vrishchika*, then the course of the day and night is reversed, that is, the nights become longer in duration than days. In short, so long as the Sun's Course is southern (*Dakshinayana*) the days are longer than nights ; and so long as the sun's course is northern (*Uttarayana*) the nights are longer than days. (1—6.)

O king (Parikshit) ! Thus the extent of the journey of the sun in the Manosottara mountain by his slow, quick and tolerable course, has been designated by the wise to be nine crore and fiftyone lakh Yojanas. On the Manosottara mountain and on the east of Sumeru mountain is the Indra's city named *Devadhani*, on the south is Yama's (the god of death) city named *Sangjamani*, on the west Varuna's (the god of water) city *Nimlochani*, and on the north the Moon's city named *Vibhav ri.* In those cities around the Mount Sumeru, the rising, the middle course and the setting of the sun and the middle of night are performed at particular hours, which lead creatures to actions and the retirement therefrom. The sun during the middle part of the day extends its heat to the residents thereof. Though the sun moves keeping the Mount Sumeru on the left, it performs its southern course. Wherever the sun rises it sets at an equinoxial place. Where the sun in the midday distresses the creatures with sweat at an equinoxial place therefrom, in the midnight it lulls them to sleep. Therefore, those who witness its setting do not behold it there.

When the sun moves Indra's city, it then reaches Yama's city within fifteen hours performing a journy of two crore six lakh and twenty five Yojanas. And thereafter proceeding to Varuna's city and the Moon's city, it comes back to the city of Indra. Thus do the other constellations together with stars

appear in the solar region and disappear equally along with them. Thus in a *Muhurta* (about a second) the chariot of the sun performs a journey of thirty-four Lakhs and eight hundred Yojanas around the four cities of Indra and of others. (7—12.)

The chariot of the Sun has only one wheel named the year, which has twelve spokes, the six upper parts are the six seasons, and the three naves are the three four-monthly periods. The one end of the wheel's *Aksha* is placed on the summit of the Mount Sumeru, and the other end on the Manosottara ; and the lower part being placed in the latter, the chariot of the Sun moves there day and night like the wheel of the oil-machine.

The first portion of the second Aksha is tied to the first Aksha, and its upper part is connected like oil-machine with *Dhruva* by Loka and aerial chord. The seat of the charioteer there is thirty-six Laksha Yojanas in extent, the Yoke is its one-fourth ; and being Yoked by seven steeds of seven metres the chariot conveys the Divine Aditya (the Sun). Though *Aruna* being engaged in his service as a charioteer is placed on the front, he has his countenance towards the back. And being engaged to give vent to good words before the Sun, the Rishis by the name of Valakhilyas, whose bodies are in dimension equal to a thumb, but whose number is sixty thousand, are ever hymning the glories of the Divine Sun in various ways.

In the above ways of the Rishis named Valakhilyas,—the other Rishis, Gandharvas, Apsaras, Uragas, Rakshasas, Daityas, and the celestials, whose number is severally fourteen ; but two being united whose number becomes twenty-eight every month. With various rites they adore the Divine Sun as being identical with the Great Soul or Supreme Purusha, and assuming various names. Journeying over nine crores and fifty-one Laksha Yojanas of the Earth,—the Divine Sun in every moment covers a space of two thousand Yojanas and two *Krosas* (a *Krosa* is equal to two miles). (13—19.)

CHAPTER XXII.

THE SITUATIONS OF SOMA AND SUKRA ETC IN THE SOLAR-COURSE AND THEIR INFLUENCES ON MANKIND.

The king Parikshit enquired saying :—O Brahman ! Thou hast said that the Divine sun circumbulating the Mounts Sumeru and Dhruva, goes towards but not round the signs of the Zodiac (Rashis) while journeying. This appears to us to be contrary. Please be good enough to advise us as to how we may know the truth about it.

Thereupon the foremost of the Yogins the illustrious Sukadeva said in reply :— As while moving with a rolling potter's wheel the ants resorting thereto but moving with their faces towards another direction, perceive the movement of that direction, similarly the wheel of Time is moving around Sumeru and Dhruva mountain, and although it is accompanied by the wheel of planets and the Zodiac (Rashis), the sun and the other constellations moving in different wheels, perceive motions of different kinds.

That Divine Prime Purusha, the very self of Narayana, for the well-being of people and purification of actions, having divided His body in the form of the Veda into twelve portions, imparts the influences of seasons upon the six seasons beginning with spring etc proportionate to the influence of actions discussed by the sages.

Having adored the Divine One in the shape of Indra and others with the various rituals prescribed in the Vedas and Him in the shape of the heart-knowing Deity reverentially with meditations and the eight-fold forms of Yoga, persons following the orders and condition of life attain to well-being.

Being stationed in the wheel of Time (Kala-Chakra) situate within the etherial region which is again within the Earth,—the Divine Aditya (the sun) which represents the soul of the

people, enjoys the twelve months named after the Rashis which are the limbs of *Samvatsara* (the calendar year). A month contains two fortnights as made by the course of the Moon and the sun,—the two fortnights representing a day and a night of the Manes (the Pitris), the light half of the month being the day and the dark fortight their night.

The period that the sun takes to enjoy a seventh portion, has been said to be a season which is a limb of Samvatsara (the year) ; and the time of six months taken by the sun to travel half of the etherial region is designated as *Ayana*. (1—6)

Then again, the time which the Divine Aditya takes to make a complete journey around the Swargas and the Earth together with the etherial region, is known as a Samvatsara ; and by the quick, slow and normal course of the sun, the Samvatsara is divided into *Parivatsara*, *Idavatsara*, *Anuvatsara* and *Vatsara*.

At a distance of one hundred thousand Yojanas above the sun is seen the Moon ; in two fortnights it enjoys one Samvatsara of the sun, in two days and a quarter one month, and in one day one Paksha of the sun. Sometimes the speed of the Moon becomes quicker than that of the sun. When the digit of the Moon is in the course of increase, it makes the day of the celestials, and when it gradually wanes it makes the day of the Manes (the Pitris). Thus having made the days and nights of the celestials and the Manes respectively by the dark and light fortnight, the Divine Soma (the Moon) enjoys one planet in thirty *Muhurrtas*. Having food and nectar in it (the Moon), it is the life of all animals and the root of their existence, and for this reason it may be called a creature too.

Thus the Divine Purusha of sixteen digits (Shola-kala) is identical with mind, food and nectar, and upholds the existence of the celestials, manes, men, elements, beasts, birds, reptiles, creepers, and groves, and thus the Rishis describe Him as existing in all.

At a distance of two hundred thousand Yojanas above the

Moon,—the planets being set to the wheel of time by the Lord, move around the Sumeru mountain ; their number with the star named *Abhijit* is twenty-eight. (7—12).

Then again, two hundred thousand Yojanas above the starry region is the planet Venus. When the sun moves before a planet, it moves at its back. It is also like the Sun gifted with quick, slow, and equal motions. It (the planet Venus) is always favourable is mankind, and the creatures in the Earth get rain with the advent of this planet (Venus) ; and they obtain peace from those planets who give showers.

The planet Mercury is said to have the same position and course as the planet Venus. Two hundred thousand Yojanas above the planet Venus, the planet Mercury, the son of the Divine Soma (Moon), is sun who generally does good to all. But at times when this planet Mercury goes far off from the sun, he generally extends fear of storms, scarcity of water, clouds and draught.

Above the planet Mercury is the planet Mars, who is also sun from a distance of two Laksha Yojanas. In three Pakshas it enjoys the twelve signs of Zodiac, if it has not an oblique course. The planet Mars is generally an inauspicious and ominous planet.

At a distance of two hundred thousand Yojanas from the planet Mars, is the planet Jupiter ; and if it has not its course oblique, the planet Jupiter journeys for a *Parivatsara* in each Rashi. The planet Jupiter is very favourable to the Brahmanas.

Two laksha Yojanas above the planet Jupiter is the planet Saturn, who stays in every Rashi for thirty months, and in thirty Years he goes round the twelve signs (Rashis) of the Zodiac. This planet generally brings evil on all persons.

At a distance of eleven Laksha Yojanas on the north of the planet Saturn, the Rashis are seen, having distributed peace to all. They are always journeying round the most excellent station of the Divine Vishnu. (13—17.)

CHAPTER XXIII.

THE POSITION OF DHRUVA IN THE STARRY REGION AND THE SITUATION OF HARI IN THE FORM OF SISUMARA.

The auspicious Sukadeva said :—At a distance of three and ten Yojanas, O king, from this region, it is said, lies the illustrious sphere of Reverend Vishnu, which transcends every other. In that excellent region there dwells that great devotee of the Reverend One, Dhruva, the son of king Uttanapada. That auspicious devotee of the Lord exists there ever reverentially circled by Agni, Indra, Prajapati, Kasyapa and Dharma, all simulaneously converted into stars ; and attaining equal longivity with the beings living for a Kalpa. The greatness of Dhruva has already been described. The Supreme Lord has created him as a pillar for the support of the astral spheres, that constantly courses in the heavens in accordance with the course of the Reverend Kala (Time), devoid of *Nimishas*, incapable of being described in words ; and it ever shines in that shape.

Just as oxes, fastened to a post fixed in the centre of a threshing floor, leaving their own station, go round at shorter, middle or longer distances,—similarly fixed on the inside and outside of the circle of time, stars and planets exist, supporting themselves on Dhruva ; and propelled by the wind, they range every direction till the end of a Kalpa.

Even as clouds and hawks and other sky-ranging birds go about by the help of the wind aiding to their action, similarly backed by Prakriti and Purusha, the luminous spheres, having their course shaped by act go about the firmament and do not drop therefrom to the Earth beneath. (1—4.)

According to the doctrine of some, the celestial system, assuming the shape of a porpoise (Sisumara) is stationed the

Reverend Vasudeva's region of contemplation (Dhyana). At the tail of this Sisumara resting with its head lowered, and its body coiled up, is Dhruva. Under the ends of the Sisumara's tail are Prajapati, Agni, Indra and Dharma ; at the root of its tail are *Dhata* and *Vidhata* ; and about its waist are the *Saptarshis* (the seven saints) ; and at the right side of the contracted body of the Sisumara are the fourteen stars commencing with Abhijit and ending with Punarvasu ; while on the left are the fourteen stars commencing with Pushya and ending with Ashara. Then again, in consonance with the contraction of the two sides of the Sisumara's body, the folds on each side number exactly as those of the other ; and on the back of the Sisumara is the fore part of its right side, and in its womb is the celestial Ganges.

The Stars Punarvashu and Pushya are respectively located on the right and the left hips of the Sisumara ; the stars Ardra and Ashlesha are respectively located on its right and left nostril. Sravana and Purvashara Stars are respectively located at its right and left eye ; Dhanistha and Mula stars are respectively located on its right and left ear ; and the eight stars in connection with the southern solstice, commencing with Magha and ending with Anuradha are set on the bones of its left side. In the same way the eight stars connected with the nothern solstice, commencing with Mrigasira and ending with Purvabhadrapada are set on the right side of the Sisumara. And Satabhisha and Jestha are respectively placed on its right and left shoulder. And on the upper jaw of the Sisumara is Agastya, and on its lower jaw is Yama. In its mouth is the planetM angala, on its penis is Sani, on the horn on its back is Vrihaspati, on its chest is the sun, on its breast is Narayana, in its mind is the moon, in its navel is Sukra, on its teats are the Aswini Kumaras, in its Prana and Apana is Budha, in its throat is Rahu, all over its body is Ketu, and in the hairs of its body are scattered the stars as aforesaid.

Restraining one's speech and concentrating one's attention, one should every evening daily contemplate this form of the Reverend Vishnu impregnated with the essence of all the deities.

Salutation unto that stay of the celestial bodies, that presiding presence among the celestials in the form of the circle of time ; salutation unto that holy form of the Reverend one. Let us constantly contemplate Him. That Reverend Lord constitutes the stars and planets. He is the Lord of all the deities. He removes the sins of those that at the three seasons recite his mantras mentioned here-in-before. The person who contemplates or salutes Him three times, gets his sins instantly washed off. (5—9).

CHAPTER XXIV.

Description of Atala and other lower regions.

The auspicious Sukadeva continued saying :—O king ! Some learned ones are of opinion that ten thousand yojanas under the sun,—the planet Rahu wheels about like stars. Although he being the issue of a lionesss, is unworthy of attaining such a state,—Rahu, the worst of the Asuras, through the grace of the Reverend One has obtained the condition of a deity as well as that of a planet, I shall, therefore, describe his birth and acts.

That solar orb, which is located above Rahu, warms him. That solar orb is said to be ten thousand yojanas in extent, and the lunar orb is twelve thousand yojanas in extent. The orb of the planet Rahu, however, is thirteen yojanas in extent. In consequence of this planet having entered the space between the sun and the moon,—the intervention caused a distance between them. The conduct of this planet (Rahu) is known to the Reverend One. Having an undesirable conduct in him,

he came to conceive a hostile feeling towards the sun and the moon. And for this reason it is that during Parva Days, this planet still pursues the sun and the moon. On coming to know of his intention to be so hostile against the sun and the moon,—the Reverend Vishnu administered the weapon named Sudarsana-chakra (the celebrated discus of the Reverend Lord) ever whirling and of irresistible force. On seeing this terrible weapon Rahu stayed for a while for taking it ; but then striken with fright, he desisted from a distance. What is called eclipse is the intervention of this planet Rahu between the Sun and the Moon.

Twelve yojanas under Rahu are located the region of Siddhas, Charanas and Vidyadharas. Lower still are the sporting grounds of Yakshas, Rakshasas, Ghosts, Goblins and Spectral appearances. This region is all air, and there are no stars and planets there. The extent of this region is measured by the course of the wind and the utmost limit of the range of vision concerning clouds. One hundred yojanas underneath the habitation of the Tokshas etc is this Earth, the limit of which is the utmost point in the flight of cranes, Bhasas, Hawks, Suparnas and other principal fowls. (1—6).

The different tracks of the Earth have been described already. Under the Earth are seven cavities, each lying an Ajuta yojanas apart from the other ; and every preceding cavity is higher than its succeeding neighbour. The extent of each is the same as the extent of the neighbouring tract. These seven cavities are called *Atala*, *Vitala*, *Sutala*, *Talatala*, *Mahatala*, *Rasatala* and *Patala*. In these tracts under the Earth are dwellings, gardens, sporting groves, pleasure grounds, even more charming than those in Heaven itself ; and over flowing with desire, enjoyment, wealth, delight, offspring and affluence. There Daityas and Danavas and Nagas, pass their days pleasantly as householders. Their sons, wives, friends, relations, and followers ever revel in the luxury of love and spend their hours in delight. Their prosperity excells that of

Indra himself. By virtue of the irresistible influence of Maya (illusion) they pass their time in pleasure and merriment.

Further, in those caverns are the numerous splendid piles belonging to Danavas, constructed by the hands of the Danava known as "Maya" of immense illusory energy. The mansions, walls, gateways, halls, monuments, platforms, houses of sacrifice of this region are bespangled with jewels. The fronts of the houses of the cave-owners are thronged with serpents, Asuras, pegions in pairs, male and female parrots etc. and those caves seem to be ornamented by them. The gardens of that place look more graceful than the beauty that enfolds the celestial spheres. The bows of the trees intertwined with creepers, bend down under the weight of flowers and fruits and fresh leaves ; the enchanting grace of those at once captivates the mind and the senses.

The tanks there are filled with transparent water, which is momentarily moving in consequence of the sporting of fishes and other aquatic animals darting into the air. On the surface of the water are assemblages of lotus, lily Kuvalaya, Kalhar, and blue and red lotuses etc. Various species of birds live there in pairs. The musical notes they emit at the time of sport, gladden the mind and the senses of the audience. On account of the Sun not shining in those regions under the Earth, the divisions of day and night do not rule there and consequently the fear that comes of time does not assail over the creatures there. The darkness of that region, however, is entirely dispelled by the light of the principal gems crowning the hood of the mighty serpent *Ananta*. (7—12.)

O king ! As the inhabitants of this region continually drink excellent medicinal juices, they never experience either mental anguish or bodily ailment,—and besides their skin never gets slackened due to decrepitude,—nor do they come under the sway of age,—and for this reason their bodies do not lose colour of their own. Further, they do not experience malodour, or perspiration, or fatigue, or depression, and the advance

of age brings them no change of condition in their lives. The people of that region reap great good fortune ; save the celebrated weapon of the Reverend Vishnu, the Sudarsana Chakra, nothing, not even death, exercises any mastery over them. The force of the Reverend Vishnu's discus (Sudarsana-Chakra) is not common. Even entering the wombs of the wives of Daityas, it brings about their abortion.

In the region beneath the one aforesaid, and named as Atala, lives the Asura named Vala, the son of Maya Danava. Six and ninety sorts of illusion owe their origin unto that Asura Vala, Even to this day some persons endowed with illusory energy sustain portions of these illusions. On the Asura Vala Yawning, out of his mouth issued the three classes of women Viz. *Swairini*, *Kamini*, *Punschali*. Making the person who had entered the cave, drink the juice of the *Dhutura* (a fruit consisting of poisonous juice), they use to look at him languishly, smile amorously, address him lovingly and hug him in warm embraces, and also to indulge in sexual intercourse with him. On drinking the juice of Dhutura, a person becomes intoxicated and thinks himself to be the Godhead ; and he thinks to have attained the *summum bonum* ; and feeling within him the might of ten thousand mad elephants, he goes about disregarding all other people like one blinded by pride.

Beneath the aforesaid region named Atala, is the region named Vitala. In this region the lord Siva being surrounded by his courtiers lives with his consort Bhabani, in close embrace, for the purpose of advancing the cause of creation. In this cave the river Hataki sprang from the vital fluid of Lord Siva and Bhabani. It came to pass that once on a time, fire waxing strong by the help of the wind, was drinking the vital fluid of Bhava and Bhabani ; and blowing from his mouth, he created the gold going under the name of Hataki. The males of that place use this gold for the purpose of ornamenting their females.

Beneath the aforesaid region named Vitala, is the region named Sutala, where to this day dwelleth the illustrious and highly pious Vali the son of Virochana. Wishing to compass the pleasure of the celestial king Indra, the Reverend lord Upendra (Vishnu) assumed the form of a Dwarf (*Bamana*) from the womb of Aditi, and robbed the Daitya king Vali of his kingdom extending over the three worlds. But, thereafter having compassion unto the Daitya king, the Reverend One took him into His own region ; in consequence of this the said Daitya king Vali attained to a good fortune that excelled the fortune of even Indra and the other deities. Remaining in this region, Vali in a confident spirit continually contemplated that Reverend One worthy of being adored. (13—18.)

The said prosperity of Vali is not owing to his gift of territory. The result of his having given away the kingdom, concentrating his thoughts and ordering himself in reverence, with that Reverend One in his heart, who is the disposer of all beings, who enjoyeth soul-satisfaction in himself, who is the supreme spirit, and who is the Holy spot *par excellence*, is the consummation of the *summum bonum* or emancipation. Mere prosperity of the world cannot be the result of such a course of life.

Even when a person stupified by excessive hunger etc. once takes His name, then that person is really freed from the bonds of action. It is for emancipation or liberation from the bonds of act that persons desirous of emancipation undergo various privations and hardships during the processes of Yoga. He (the Reverend One) that is the life and soul of His devotees, cognisant of themselves, cannot have acted otherwise in respect of His great devotee as the Daitya king Vali was. In fact, the prosperity that appears in the region named Sutala does not represent the favour of the Reverend One shown to Vali ; because, the enjoyment of the good things is permeated with the power of illusion, and makes us forgetful of the Reverend One. Not finding perhaps any other means, the

Reverend One, by way of begging alms, deprived Vali of his kingdom over the three worlds ; which again constituted His own form ; so that thereafter Vali had not anything else than his own body to call his own. Even after so depriving Vali of his kingdom, the Reverend One, binding him fast in the noose of Varuna, cast him in a mountain cavern. But, even being so cast down the illustrious Vali said as follows :—

"Alas ! The lord of the immortals to whom Vrihaspati is very propitious, and who honoured him for counsel, hath no real sense as to what constitutes the highest good. Forsaking the Reverend Upendra, he sought through Him of me the kingdom of my three worlds ; but did not seek to serve Him. These three worlds comprising my kingdom are subject to changes by the profound and Vehemant *Kala* (Time) ; and consequently they are worth little compared to Him. It is for this reason that our grand-father had asked even for servitude of the Reverend One. On Prahlada's father Hiranykasipu meeting with his fate, the Reverend One was ready to confer on Prahlada the kingdom of his father, nor was there any danger in his accepting the same. Yet, considering the kingdom as different from the Reverend One. Prahlada did not accept that offer. (19—25).

But persons like me have not been able to repress their wrath etc. Bereft of the grace of the Reverend One, how can such a one desire to go after him ? Later on I shall describe Vali's character in detail. Holding His mace in His hand, the worshipful Narayana Himself, the spiritual preceptor of this entire universe, stood at his gate and performed the function of a gate-keeper. Once on a time the ten-necked Rakshasa king Ravana was entering the gate of Vali, when the Reverend One threw him away an Ajuta Yojanas with the kick of His toe ; for His heart has always compassion on His devotees.

Under the aforesaid region of Sutala, is the region named Talatala. Here, protected by the Reverend lord Tripurari

dwells the master of those possessed of illusive powers and the king of Danavas known as Maya. Desirous of effecting the well-being of the three spheres, the worshipful Sankara first consumed his two sons and then relented. And it is for this reason that the Danava at length obtained his lotus-feet, and freed from the fear of Sudarsana-chakra, attained universal homage.

Beneath the region of Talatala is the region known as Mahatala, where dwell innumerable irrascible hooded offspring of Kadru. Among these serpents, the Kuhakas, the Kaliyas, the Sushenas, etc count as principal ones. These are possessed of huge bodies ; and they live in perpetual fear of that vehicle of the Reverend one, Garura. Now and then, however, owing to inadvertence they go out for picnic along with their wives and sons, friends and kinsmen.

Underneath the aforesaid region of Mahatala, is the region known as Rasatala. Here dwell like serpents Daityas and Dānavas and Nivata Kavachas and others known as Kalakeyas. Although these Asuras are very powerful and brave from their birth, yet their pride of power has been repressed by that Reverend One whose power is emblazoned in every region. They still dread the king of the celestials, remembering the utterances of the envoy of Indra, Sarama by name.

Below Mahatala is Patala. Here dwell the lords of the snake region Vasuki and the rest,—Sankha, Kulika, Mahasankha, Sweta, Dhananjaya, Dhritarashtra, Sankhachurna, Kambala, Aswatara, Devadatta and other large-hearted serpents. Of these some have five hoods, some seven, some ten, and some a thousand. The gloom of the nether regions is lighted up by the splendour of the excellent gems gracing their hoods. (26—31).

CHAPTER XXV.

DESCRIPTION OF THE REVEREND SANKARSANA DEVA.

The auspicious Sukadeva said.—O king ! Under the foundation of Patala, but at a distance of no less than thirty thousand Yojanas, there is a celebrated *Tamasi* manifestation of the Reverend One, which is known as *Ananta*. But, having regard to the fact that individual consciousness serves to draw together the seer and the seen (*Jada* and *Chetana*), persons learned in works relating to Lord Vishnu call the above manifestation of the Reverend One as *Sankarsana* (Devoid of the distinction between *Jada* and *Chetana*).

O king ! The entire globe of the Earth is held on only one of the heads of the thousand-headed Divine Person of Ananta ; and on being so placed on His head the globe of the vast Earth appears like a white mustard seed. This Divine Ananta at the time of the universal dissolution, desirous of entirely dissolving the frame of all things of the universe, assumes His eleventh Rudra form known as Sankarshana, and who frowning His eye-brows in wrath, rises up taking His celebrated Trident (Trisula) ; and in the mirrors of the rosy gem-like toe-nails of whose lotus-feet,—those Nagas along with their principal devotees behold the images of their faces bedecked with shining ear-rings which light up their cheeks, and unto whom those lords of Nagas and their followers in high reverence and great delight bow down. And seeking their own good fortune, the Snake-king's daughters peruse His countenance resembling full-blown lotus with their tearful eyes. And these fair damsels always daub with Sandal paste and *Aguru* the large, white, graceful and handsome arms of the Reverend One resembling pillars of silver, adorned with bracelets. The hearts of those damsels begin to heave with emotion as soon as they touch His arms,—and they then experience the force of desire within them : and thereupon the sweet smiles of those damsels attains

exceeding fascination and becomes highly tender. The face of the Divine One that is gazed at by the daughters of the Serpent-king is always cheerful from love and emotion; and His two eyes with their look of compassion are slightly red, and are ever rolling in passion. The reverend Ananta—that ocean of virtues, repressing His wrath and ill-will, stayeth there for compassing the good of all creatures. There celestials, Asuras, Siddhas, Gandharvas, Vidyadharas, Nagas and Ascetics, continually meditate upon Him. His two eyes are closed, and they are distorted and appear wild in consequence of the presence of passion in Him. He always pleaseth the deities surrounding Him with folded hands, by uttering sweet ambrosial speech. His apparel is blue. There is ear-rings pendant down His graceful ears. His two arms are powerful and handsome, and a plough is on His back. And as the king of the celestials (Indra) holds the golden chains belonging to the reins of his elephant, so He wears the Vaijayanti chain. The black-bees maddened with the savoury and sweet juice of the *Tulasi* leaves in the wreath of wild-flowers of His neck hum musical notes. (1—7).

O king! Entering into contemplation, the Reverend One enters the hearts of those persons who are desirous of emancipation, fraught with goodness (Sattwa), activity (Rajas) and dullness (Yamas) and readily severs the knot of their hearts, permeated hitherto with the influence of ignorance in time without beginning born with an innate desire for action.

O king! The divine sage Narada had with the music of *Tamvuru* (a musical instrument of that name) thus sung the illustrious glories of the Reverend Anantadeva in the assembly convened by Brahma, the creator of the universe :—

The divine sage Narada had sung "Can any one comprehend the mysteries touching the Reverend One as the Deity of the Universe, at whose glance the three principles of goodness (Sattwa), energy (Rajas) and dullness (Tamas),—causes of the

creation, preservation and dissolution of the Universe—were each employed upon their proper function ; the Deity who is without beginning and without end, and who although One in himself, hath ordained for Himself the unreality of various acts ? And whose refuge should those desirous of emancipation seek, save that of Him in whom are centred both being and non-being, who having compassion on persons devoted unto Him like ourselves, had worn the form entirely impregnated with the principle of goodness, whose sports have been learnt by mighty lions etc, for subduing the souls of His devotees, and whose name even once uttered by chance or by way of joke, from audition by one in disease or degradation, speedily removeth the sins of others ? What person, albeit having a thousand tongues, can fully rehearse the prowess of that huge bodied Supreme Lord of greatest power, who hath one thousand hands, One holding this earth with seas and streams and mountains and all creatures ; and whose might, by virtue of His being infinite, is without measure ? Ah ! The power and dignity of the Reverend Anantadeva have no end. And being such, He, for the maintenance of the creation, remaineth under the Earth, holding her with His head. He hath no support, but He Himself is His own support. The destinies of the people are shaped by their respective acts ; and those doing acts cherishing desire, come by such destinies. In fact those practising righteousness from motives, as the fruit thereof' come by higher or lower conditions."

O king ! I have fully answered above every question that you had enquired of. What shall I unfold unto thee now ? (8—15).

CHAPTER XXVI.

THE DESCRIPTION OF NARAKAS (HELLS)

The auspicious king Parikshit enquired saying :— O thou mighty sage ! Wherefore is it that people come by such various conditions ?

Thereat the illustrious Sukadeva replied. O king ! In consequence of the different proportions in which persons are endowed with the principles of goodness (Sattwa), energy (Rajas) and dullness (Tamas), performers of actions are of three kinds mainly ; and also the difference of reverence results, and also the difference of the fruit of action. And the disproportionate share of the principle of dullness (Tamas) which enters into the composition of an unrighteous persons, regulates his reverence, and brings on undesirable fruit to his acts. I shall now describe in detail the thousands of hells whose way is paved by the desires inspired by ignorance (*Avidya*) having no beginning.

At this stage the king Parikshit asked : O thou worshipful one ! Are hells located in certain portions of this earth, or are they outside the three spheres ?

In reply to the above query, the illustrious sage replied : O king ! According to some sages, the hells are located inside the three spheres, underground to the south' above water ; where Agnishwatta and the other *Pitris*, engaged in contemplation, are praying for the welfare of their respective lines ; or where the offspring of the Sun, the Reverend lord of the pitris, seated with his followers, according to their acts is meting out justice to the dead brought by his re tainers ; and in this matter is in no way over-riding the laws of the Reverend One. According to these sages, the number of Hells is one and twenty. I shall now narrate unto thee the names, aspects and marks of these hells.

The names of the hells are, Tamisra, Andha-Tamisra, Raurava, Maharaurava, Kumbhipaka, Kalasutra, Asipatravana, Sukaramukha, Andhakupa, Krimibhojana, Sandansa, Taptasurmi, Vajrakantaka—Salmali, Vaitarani, Puyoda, Pranarodha, Visasana, Lalabhoksha, Sarameyadana, Avichi, and Ayahpana.

Besides the above twenty, there are Ksharamardana, Rakshogana-bhojana, Sulaprato, Dandasuka, Avatanirodhana, Paryavartuna, and Suchimukha. So that in all there are twenty-eight hells, which are scenes of various torments. (1—7)

The grim emissaries of *Yama* (the god of Death). bind in a dreadful fated noose the dead-one who in his life-time had robbed another's wealth, or committed adultery with another's wife, or stolen another's son ; and thereafter the said retainers of Yama by force throw him into the hell called Tamisra.

The hell named Tamisra is full of pitch darkness. Falling into this region of hell, the sinners suffer from want of eatables and drinkables, and besides they are inflicted with thundering remonstrances and blows from the emissaries of Yama. In consequence of those unbearable afflictions, and being sorely assailed by those sufferings, the sinners often faint away in agony. The impious wight who enjoys another's wife, deceiving her husband, is cast into the hell known as Tamisra. Just as people intending to fell a tree cuts at its roots, similarly the followers of the god of Death cast the sinner into this hell and tortures him in various ways. As a sinner thrown into this region, in consequence of their being various afflictions all over his body, has his memory gone and his senses lost,—the sages call this hell as *Andhatamisra*. He that cherishing the consciousness typefied by *I am this body, This wealth is mine,* etc nourishes his person, sons, wife and relations by preying even upon others, has at last to forsake his person and attains then separation from his dear ones, and merits being cast into the hell called *Raurava*. When a sinner under-goes torment in the next world in consequence of his having committed the crime of injuring creatures, those creatures then being trans-

formed into *Rurus* revenge themselves on him,—and hence the sages have named this hell as *Raurava.* A kind of animal called Bharasringa, far more cruel than the serpents goes under the name of Ruru. Maharaurava is of a like description. He that in this world nourishes his body at the expense of other people, is cast in the next life into the hell called Maharaurava. There animals of Ruru class called *Kravyada* kill people with various torments for the purpose of securing their flesh.

That worst of men who, fierce of form, for nourishing his life slayeth live birds or beasts and cooks their flesh, is very cruel, and even Rakshasas censure him. For such transgression, the emissaries of Yama cast him into the hell called Kumbhipaka, and boil him in boiling oil. (8—13.)

He that in this world wrongeth a Brahmana, is cast into the hell called Kalasutra. Its circumferance is an Ajuta Yojanas, and it is paved with heated level copper plates. The oppressor of Brahmanas, being cast into this hell, is burnt from above by the scorching Sun and from below by fire ; and his outside and inside are continually consumed by hunger and thirst. On being sorely afflicted by such torments, now he lies down, now he sits up, now stands on his feet and at the next moment goes about hither and thither. He has to undergo these afflictions for as many thousand years as there are hairs on the body of a beast. He that, even when no danger threatens, forsakes the path prescribed by the Vedas and follows that of a heretic, is thrown by the servants of Yama into the hellish region named *Asipatravana* and in this hell the sinner is lashed by those followers of the god of death. Thereupon the sinner becomes sorely afflicted and rushes about hither and thither. The leaves of the palmyra tree growing in the wood have two saw-like sharp edges and the servants of Yama tear the body of the sinner with those sharp edges of the palm-leaf. On this being done that wretch suffering greatly exclaims in bitter agony saying, "Ah ! Alas ! I am undone !" and while so exclaiming, the sinner stumbles

at every step on account of the severe torments undergone by him as aforesaid.

The king, or any officer of a king who punishes a person who is innocent and should not have been punished, or inflicts any punishment on a Brahmana, commits thereby a great sin. In consequence of such a great sin, that king or his said officer is thrown by the followers of Yama into the hell named *Sukaramukha*. As people crush a sugar-cane, similarly the retainers of Yama crush that king or that officer. Thereupon the sinner bewails his fate in a distressful voice, and just as the innocent person or persons imprisoned by him are stupified and swoon away, similarly that sinner also swoons away in agony under the torments inflicted on him by the retainers of Yama.

If a person perceiving the nature of a Brahmana etc. according to the injunctions and interdictions as laid down by God, and a person who having judgment can conceive another's suffering hurts creatures to whom Heaven has ordained the drinking of man's blood etc., then in consequence thereof he acquires sin. In the next world, therefore, he is cast into the hell named ***Andhakupa.*** Thereupon those creatures that are wronged by him, rush upon him from all sides, and have their revenge on him. In that hell named Andhakupa, sleep is extinct and only gloom prevails ; and as a creature rengeth a foul frame, similarly that sinner greatly suffers in darkness being bereft of sleep.

The sages consider that person as a crow who eats anything himself without dividing it out amongst others ; or such a person who does not celebrate the five kinds of usual sacrifices of a householder (Pancha-Yajna). In ıconsequence of his such impious life, in the next world that person (the sinner) is cast into the execrable hell called by the sages as ***Krimi-bhojana.*** This hell has a cavity, containing worms, extending over a space of one lakh Yojanas. The sinner is thrown into the cavity of this hell in the form of a worm and there he

feeds on the other worms swarming therein ; and the other worms too likewise feed on him. In the aforesaid way he undergoes unbearable torments, incident to his having eaten a thing without sharing it with others, as long as his sin is not expatiated.

O king ! The terror-inspiring servants of Yama with a red-hot iron ball and a pair of pincers tear the body of that sinner who by theft or by force robs a Brahmana of his gold, jewels etc. or who even in time of no such need robs of the possession belonging to any other person of any other order than Brahmana. (14—19.)

The relentless emissaries of Yama lash a person who enjoys a woman who should not be so enjoyed upon by him, or a woman who offers herself to a man unto whom she should not offer herself,—then in consequence of such a sin, that male being is made to embrace a red-hot woman form made of iron or that woman is made to embrace a red-hot-male form of iron.

The followers of Yama cast that person into hell who has sexual intercourse with a beast, and placing the sinner on a thorny salmali tree resembling thunder bolts drag him thereon tearing his body into pieces.

The Kshatriyas or the royal officers who sow dissensions among religious teachers sprung from noble lines, coming by death, are cast into the *Vaitarani.* The Vaitarani river is, as it were, an entrenchment going round all the infernal regions. In this river fed on by aquatic animals, they do not die ; but remembering their disastrous acts, they are cast into that stream which is full of excreta, urine, pus, blood, hairs, nails, bones, fat, flesh and marrow and the sinners are boiled there.

Those persons who being the lords of Sudras do not follow the rites of their respective caste but setting at naught the rules and regulations binding on them and banishing shame act like beasts,—in the world after death,—they are thrown,

into a sea of pus, excreta, urine, phlegm and saliva ; and there they feed on those abominations.

When persons, who are masters of dogs or asses, slay deer beyond the hour appointed for hunting,—then after breathing their last, they in their after life are made the butts for the arrows of the envoys of Yama. Those persons who out of pride of spirit ostentatiously slay animals in sacrifices, are thrown into the hell called by the sages as Vaisasa. The messengers of Yama torture those sinners in various ways and also cut their bodies sorely inflicting wounds. (20—25.)

The servants of Yama cast that wretch into a sea of semen, who bewitched by lust in this world and being desirous of enslaving his wife to the same order of his own, makes her drink his semen,—and force him to drink of that sea of vital fluid. When persons, who lead the life of robbers in this world, or persons who act as incendiaries, or persons who for taking the lives of others make them drink poison, or when a king or his forces who destroy a town or a multitude of men,—come to die then seven hundred and twenty cerberean messengers of Yama (dogs) munch the bodies of those persons with their teeth hard and piercing like thunderbolts.

The emissaries of Yama throw from a mountain-top towering one hundred Yoyanas down headlong into the hell Avichimat that sinful person who gives false evidence on the occasion of a matter brought to a court of justice or on the occasion of buying and selling, or on that of making a gift. The region where the land appears like waveless water resting on a rock is called Avichimat hell. Having thrown the sinner into this hell, the servants of Yama fall to cutting out his body into pieces. Such torture does not however lead to the death of the sinner. So the relentless emissaries of Yama again take the sinner to the mountain-top, and again throw him down into the internal pit. In the above manner they heap torments on the sinner.

Taking into hell a *Brahmani* (the wife of a Brahmana)

indulging in drinking of wine, or one who while observing a vow does so, or a Kshatriya or a Vaisya who having drunk *Soma* would have unknowingly taken wine, the messengers of Yama attack such a person's chest with their feet, and then throw on the sinner's body iron liquified by fire. That vile one who deeming himself as possessed of high or meritorious worth, and having an over-winning conceit, dishonours a person who is superior to him in birth, asceticism, learning, character, order and the mode of life led by him, although living is as it were non-existent. In after-life such a sinner is thrown down headlong into a hell flowing with water full of alcalic ashes and drit, and undergoes there unspeakable torments. (26—30.)

When one person takes the life of another for worshipping Bhairava, or when a woman feeds on the flesh of a human being or of a beast, such a person or beast in next life is born as a dark coloured Rakshasa, and with a sharp weapon cuts the bodies of the sinners all over in the region of Yama even as the emissaries of the God of Death and quaffing their blood dances in great delight.

When a person who in this world, having by appropriate means inspired the confidence of any animal in a village or wood fastens it to a stake or by a thread and then cruelly inflicts various tortures on it by way of sport, making it his plaything when it should be eager to save its life,—comes by death and is taken to the abode of Yama, the boby of the sinner then is buried in earth and pierced with darts etc., and he is thereupon sorely afflicted by hunger and thirst. At this stage *Kanka, Vata* and other sharp-beaked birds attack him and bite all over his body. And as a result of such torments the sinner then in extreme agony remembers his past misdeeds.

The persons of fierce characters who occasion the anxiety of others, are taken after their death to the abode of Yama, and then they are cast into the hell known as Dandasuka. There

five-mouthed and seven-mouthed serpents swallow the sinners like rats.

Those persons who torment other people by confining them in dark holes, in a fire of chaff, or in caves,—have to be confined themselves in such dark holes or fire of chaff in their next life, and as a result thereof they suffer greatly from fire mixed with poison and emitting fumes.

That householder who in this world is fired with wrath at sight of an unknown or of a known person as guest and then looks at the guest with his eyes awry as though burning up the intruder with his gaze, in after life he is in consequence of such impious acts thrown into hell where Kanka and such other birds furnished with beaks hard as thunderbolt forcibly root out the eyes of that sinful householder. (31—35).

The person who from pride of wealth, thinking within his mind, 'I am superior to every one' looks askance at others, who fears lest his superior filch his money, whose heart and face dry up at the prospect of spending money, who consequently cannot attain ease by any means, and who merely protects his riches like a Yaksha, reapeth iniquity in consequence of his mind being concentrated on earning, increasing and preserving his wealth, and in after life is cast into the hell going under the name of Suchimukha. In this hell, the emissaries of Yama like weavers weave threads all over the body of that miser of a man. There are hundreds and thousands of hells in the abode of Yama. Those sinners who have been mentioned above are thrown down into this hell.

As sinners are thrown into the various hells, according to the gravity of their sinful acts, similarly pious persons attain celestial regions according to the merits of their righteous deeds. But those that enjoy or suffer in the next world, do not thereby exhaust all they have to enjoy or suffer : something yet remains, and that remnant makes them be born again in this earth full of miseries.

O king (Parikshit) ! I (Sukadeva) have already expounded

to you in detail the ways of disassociation towards actions ; and I have also described unto thee the mundane egg (*Brahmanda*) which has been divided by the *Puranas* (religious texts) into fourteen parts. The *Brahmanda* (universe) is the gross form of the great Reverend One, permeated with the energy of illusion.

The pious person who with great regard reads this narration and also makes other people listen to it, has his sense of understanding purified through reverence and regard ; and although worthy of being disregarded by the supreme spirit, may understand the subjects of the Upanishads. In fact, even Yogins duly hearing of the gross and subtle forms of the Reverend One, and controlling their minds by thinking of gross things, may in due course of time by help of their intellects ultimately fix them on subtle things.

O king ! The islands, years, mountains, streams, oceans, sky, stars, nether regions, hells etc which I have already described unto you, constitute the gross form of the Reverend One, and all creatures of the universe are under its protection (36—40).

BOOK VI.

CHAPTER I.

THE DISCUSSION BETWEEN THE EMISSARIES OF YAMA AND VISHNU IN RELATION TO THE NARRATION ABOUT AJAMILA.

The king Parikshit said :— The righteous way leading to the discontinuance of the worldly acts has been described by thee, O illustrious sir, in the beginning (of the Second Book) as a result of which gradually attaining to Archi and other regions one acquires access in to the region of the self-create Brahma and also attains to final emancipation ; and it has also been described by thee that action which aims at the attainment of heaven and others and which action not being destroyed by the destructive influence of Prakriti again and again leads men to assume forms. The characteristics of impious actions and the various hells attainable as results of those actions, have also been described by thee already ; and thou hast also described the Manwantaras the Prime Patriarch of which was Swayambhuva Manu. Thereafter thou hast narrated the family and character of king Priyavrata and Uttanapada. After that thou hast related the dimensions and characteristics of the islands (insular continents), ***Varshas***, seas, rivers, gardens, trees, the position of the Earth, the various divisions and marks and the account of the steller region which the Lord has created. It now behoves thee, O great sir, to describe how a person can be saved from hell which is the abode of numerous dreadful afflictions. (1—6).

In compliance with the above request of the king Parikshit, the auspicious Sukadeva said :—

O king ! If a person does not, by due penances, expiate for the sins committed by him, by his body, mind or words, then in

consequence of the sinful acts he must proceed to the hells and suffer terrible miseries as I have already described before thee. Therefore, so long as the body is not assailed with any calamity before death, one should with a controlled mind, undergo due penances for expatiation of his sin, as a physician, conversant with Nidana treats diseases (according to its character) simple or serious.

At this stage the king again said :— It is seen that sinful persons are punished by the king and it is heard that one goes to hell and that sinful action brings on evil to him ; and that people being careless as soon as the penance is over, again perpetrates other acts of iniquity. Sometimes a person desists from iniquity any further, and sometimes he engages himself again in such acts. Therefore I consider penance as useless as an elephant after bathing again contaminates its body.

The illustrious Sukadeva said :—The committing of sin is performing act, and performing penances such as the vow of *Chandrayana* and others is also doing acts. So that the result of an action cannot be wholly expatiated by the result of another action, because the performer of action is under the influence of ignorance. In reality discriminative knowledge is the best penance. As diseases become gradually incapable of subduing a person who takes regular meals, so a person, O king, observant of rules gradually acquires true knowledge, that *Tattwa-jnana*. (7—12).

O king ! Just as burning flames of fire destroys clusters of bamboo trees, similarly Persons pious, respectful and quiet disassociation, gift, truth, purity and want of envy. Then again, like unto the rays of the sun destroying the dew drops, the pious sages devoted unto Vasudeva by virtue of their heart-felt devotion completely root out their sins.

O king ! A sinful person is not so much purified by devout penances as by consigning his mind unto the Divine Srikrishna and by serving the votaries of the Divine One. In this world, the most proper, auspicious and fearless way is that of Bhakti,

where are the pious and good-natured persons devoted to Narayana. O best of kings! As the reverse cannot purify a vessel of wine, so even the mighty austere penances cannot purify the hearts of those unfortunate persons who are opposed to Reverend Narayana. (13—18).

The person who has his mind devoted to the lotus feet of Reverend Srikrishna, becomes as a result thereof greatly attached to Him. Being cleansed off his sins, he does not even in dream behold either Yama or his emissaries holding noose in their hands. In connection with this the wise persons relate an anecdote relating to the conversation between the emissary of Vishnu and that of Yama. I shall relate this story unto thee and do thou listen to me.

The said story runs as follows :— In the province known as Kanyakuvja, a Brahmana by the name of Ajamila. That Brahmana took a female servant as his wife. As a result of which being contaminated by continually living with her all the pious rites of the Brahmana were destroyed. Being always impure and resorting to foul means as by game at dice, cheating and stealing,—that Brahmana used to maintain his relations. Therefore people had to suffer from his oppressions and nefarious acts often. O king! Living such a life that Brahmana used to maintain the children born unto that maid servant, and in this way the long life of eighty eight years was spent away by that Ajamila. Of him, old as he was, ten sons were born. Amongst the said ten sons of Ajamila, the youngest was named Narayana, who being the youngest of the lot was the most favourite with his father and mother. (19—24).

Thus having his mind bound, O king, to that sweet-speeched boy, the old Brahmin Ajamila used to derive great pleasure and witnessed his sports with great fondness. Being tied with affection, feeding him when he ate and making him drink when he drank, that foolish wight Ajamila did not percieve the approach of death. Thus having been pleased in his life time, Ajamila, even at the time of his death, fixed his mind

on his youngest son named Narayana. At this stage, the said Brahmana beheld three persons dreadful to look at with noose in their hands and having grim—visaged countenances and with the hairs of their bodies erect on their ends. Those terrible persons were approaching Ajamila to take him away. Having so beholding those emissaries of Yama, and having his senses agitated with great fear, he called his youngest son aloud and with choked voice as he was playing at a distance, exclaming "Narayana' ! Narayana !!".

Having heard, O great king, the name of Narayana (lord Sri Hari) from his mouth who was about to die, the followers of the Reverend One all on a sudden arrived there. (25—30.)

Beholding the emissaries of Yama taking out the soul from the heart of Ajamila, the husband of the female servant, the emissaries of Vishnu by force prevented Yama's followers in doing so. Having been thus obstructed in their work the emissaries of Yama said as follows :—

"Who are ye that are so standing in the way of the behest of the God of death ? Whose followers are you ? Where do ye come from ? Why do ye prevent us in taking out the soul of Ajamila ? Are ye celestials or minor divinities or leading Siddhas ? Ye have all eyes like lotus-petals, are wearing yellow silken raiments, crowns, ***Kundalas*** (ear-rings) and garlands of lotus. Ye are all very young. Ye have four beautiful arms, bows, quivers, daggers, clubs, conches and discus. Besides, ye have all been beautified with the fully blossomed lotuses. By your effulgence, the darkness of the quarters have been dispelled and lustre of luminous bodies have been put to shame. We are the emissaries of the god of death. Why do ye prevent us from carrying out our master's behests ?" (31—36.)

The auspicious Sukadeva then again said :—Having been addressed as aforesaid by the emissaries of Yama, the followers of Reverend Vasudeva smilingly replied as follows to them in accents deep as the roaring of the clouds :—

The emissaries of lord Vishnu said :—If ye are the servants

of Yama, do ye tell us as to what are the true nature and evidences of virtue. How do ye administer punishments ? What is the proper place for it ? What are the actions of those who are to be punished ? And are all persons punishable who engage themselves in such actions ? Or merely such of them should be punished as are deemed to be fit therefor ?

Thereupon the emissaries of Yama said :—Whatever is laid down in the Vedas constitutes piety, and whatever is opposed to piety constitutes impiety. We have heard that the Vedas is identical with Narayana and it is self-sprung. And He, who in his true form by the quality of goodness (Sattwa), by chanting the names of Brahmanas, by study and by various manifestations of caste and order, duly manifests Himself in all creatures of the universe endued with the qualities of goodness, darkness and ignorance, is Narayana. The sun, the moon, fire, ether, air, twilight, day, night, quarters the earth, water and virtue are the witness to the conduct of creatures. (37—42.)

Thus vice is also found out where punishment should be administered. All persons engaged in actions deserve punishment according to the extent of their iniquity. O ye sinless persons, both good and evil may befall active men for they are associated with qualities. There is no such creature who has a body but who does not engage himself in actions. In due proportion to the pious and impious actions performed by a person in this world, he enjoys the fruits thereof in the next world.

Ye foremost of the celestials ! As in this world three classes are distinguishable amongst the creatures in consequence of the difference in proportion of attributes, similarly it is in the next world. And as present time shadows forth the others (*i. e.* past and future), so the present state of existence shadows forth the righteousness or otherwise of the other states (*i.e.* the state preceding or succeeding). Our Diety without a beginning the Divine Yama, even being seated in

his abode can perceive by his mind the virtuous or vicious actions of creatures, and then he metes out proper retribution according to desert. (43—48.)

As a person in sleep centres his regard on the body he dreams of in his sleep, so a creature with the reminiscence of his former life abolished, deems his personality identical with his present body and he cannot know what did happen in the past, nor does he know what will become of in future. And by means of his five physical organs, he performs the five kinds of acts,—and he knows the five categories (sound etc.) by means of his mental organs,—and he himself countlng as the seventeenth cognizes through his mind as the sixteenth organ, every object capable of being cognized by the two sets of organs as well as the mind. The *Linga* body of a person consisting of sixteen *Kalas* (digits) and the three powers lodged in the three principles bring on that cast of mind in a creature which makes it feel joy and sorrow, pain and fear.

O ye immortals! All corporeal creatures in the earth are ignorant, and therefore cannot master the six kinds of evil passions. Therefore, although they may be unwilling, yet they are compelled, so to say, to resort to various acts. And then those creatures, like silk-worms covering itself within a cocoon, they stupify themselves with their own acts. For certain no creature whatever can remain inactive even for a moment. But shorn of their native strength or free will they are rather forcibly drawn to acts by attributes acquired in a former state of existence, their causes having come into existence, both the gross and the subtle body come in to be. On account of the force of nature the vulva of the female child resembles that of her mother, and the seed of the male child resembles that of his father. (49—55).

Disaster comes to a person due to his connection with Prakriti. But when that person establishes an intercourse with the Reverend One, this reverse is removed. This one (at the first part of his life) was versed in the Vedas, meek, of excellent

character, of approved ways, vow observing, mild, of controlled sense, truthful, learned in the Mantras and pure of spirit. And casting away pride (his inner consciousness of egoism), he used to worship his spiritual preceptor, Agni, (god of fire), his guests, and the aged. He also entertained a friendly feeling for all creatures, and he was eminently good, restrained his speech within the bounds of moderation, and never detracted from the merit of others.

Once on a time for carrying the wishes of his father, Ajamila went to the woods, and came back after having procured fruits, flowers, Kusa-grass and sacrificial fuel. And it so came to pass that while on his way back, Ajamila saw a lascivious Sudra carrying on sexual intercourse with his female slave worthy of being enjoyed. The eyes of the girl were red from drink and she was under the influence of liquor. At that time the ***Nivi*** (the piece of cloth tied round the waist) on her person was loosened and was dropping down. Renouncing the prescribed path, the lusty Sudra, banishing all sense of decency, even in the presence of the said Brahmana (Ajamila), met her with embraces, sang amorous songs and flirted with her, and indulged in various acts of dalliance. Beholding that Sudra so embracing the female slave with his arms hued with turmeric, Ajamila instantly came under the spell of cupid and became greatly fired with desire. (56—61).

At this stage, although Ajamila held his passion at bay according to the measure of his patience and knowledge, he could not restrain himself entirely. Making that female slave its cue some malign planet had possessed him in the shape of Kandarpa (the god of love), and in consequence thereof his memory was erased ; and due to his continually contemplating her, Ajamila abandoned his own religion.

Thereupon Ajamila began to ingratiate himself into her grace by lavishing on her all his paternal wealth and various products of his village. On being pierced with the glances of the harlot, the unfortunate wretch Ajamila in a short time for-

sook his wedded young wife who was a daughter of a Brahmana of noble family. Then again, that Ajamila, now of perverse sense maintained the kinsmen of that Sudra female slave with wealth obtained by him in any wise by means fair or foul.

And whereas, passing by restrictions and prescriptions of scripture, that impure one followed his own way, and in consequence of his having for a long time taken the rice (cooked by her) of the harlot, his life grew verily sinful. Therefore we (the emissaries of Yama) shall take before the weilder of the rod (the administrator of justice) this sinful wretch (Ajamila) who has not expiated his sins by any rite of penances ; and being taken there (in the region of Yama) he will be purged of his iniquity by means of proper punishment. (62—68).

CHAPTER II.

THE EMISSARIES OF VISHNU TAKE AJAMILA TO HIS EXCELLENT REGION.

The illustrious Sukadeva said :— O king (Parikshit) ! Thereafter those messengers of lord Vishnu, well versed as they were in polity, having heard the aforesaid pleadings of the messengers of Yama, expressed surprise and replied them saying as follows :—

The messengers of Vishnu said :— Oh ! What a misfortune ! Lawlessness encroaches upon the court of the administrators of law and as such punisment is with levity awarded by them to the inculpable and guiltless ! If partiality is seen in those who are the fathers and teachers of the people, and who should be just and impartial, to whom should the people look to for protection and justice ? The common people make much of whatever a great man does. They follow implicitly what the great man establishes as truth. How ought a person trusted by all creatures and hateful to vice (or the kind) to injure people

who having placed their heads in his laps, sleep without any fear of danger, who do not in fact, personally know right or wrong like a dull irrational brute, who have entirely made over themselves to him, who have been befriended by him and who are without consciousness. (1—6).

This Brahman, Ajamila, has verily made atonement for all his sins even of crores of births as he has, though bereft of all control at the point of renouncing the body, uttered the holy name of lord Sri Hari (Narayana) which is capable of bringing in the highest spiritual bliss ; that is, emancipation from rebirths. Atonement for sins has surely been made by this sinful man as he has, even though unintentionally, uttered the four letters of the sacred name of the Reverend One "Narayana" to come.

To pronounce the name of Vishnu which makes the utterer an object of His care or which makes Vishnu the object of utterer's thought is the best of all expiation for sinners such as the thief, the drinker of wine, the destroyer of a friend, the murderer of a Brahmana, the polluter of the preceptor's bed, the murderer of a woman, of the king, of the father and of a cow, and all other criminals. A sinner is not purified so much by the observance of expiating ceremonials and other means of cleansing prescribed by law-makers, as by simply uttering the holy name of lord Sri Hari. To utter the name of Hari is to declare the attributes of One untouched by vice and sorrow (God). No purification is indeed ultimate if even when it has been done, the mind again walks in the evil path. The recitation of the attributes of Hari is therefore the atonement for those who desire total annihilation of wicked deeds ; because it does indeed regenerate the heart. (7—12).

Do not then take away the soul of this Brahman Ajamila, who has atoned for all his sins without keeping any remainder ; because he has, when he was about to die, fully pronounced the name of the Reverend One "Narayana." It is known that

surely the uttering of the name of the lord of Vaikuntta (the excellent region of lord Sri Hari) either meaning another person or in joke and derision, or in a song or in neglect, destroys all sins without any remainder. That person ought not to suffer any punishment, who though bereft of all control, utter the words "Hari" when he falls, slips, breaks his bone, or is bitten, burnt or struck or wounded.

The great *Rishis* (the authors of spiritual texts) have according to great or small sins prescribed great or small penances such as austerity, charity, observance of expiatory ceremonials of other nature or kind etc. by which the corresponding sins only are got rid of. But not the irreligious mind of the sinner (or the minutest germ of sin originating in irreligion) which is likewise healed by worshipping the lotus feet of God alone. The name of (God) the Reverend One untouched by vice or sorrow when fully uttered even consciously or unconsciously, burns down men's sin just as fire burns fuel, even as a very strong medicine when taken even without any knowledge, or even as a holy recitation when uttered, manifests its own effects of its own accord.

If ye messengers of Yama hesitate to believe in this decision, then go to and ask your master. The illustrious devotee of the Reverend One, Yama, knows every secret of Law. (13—19.)

The auspicious Sukadeva said :—O king ! The emissaries of Vishnu having thus well and fully explained the divine law, unloosed Ajamila from the terrible noose of Yama (the god of Death. Pluto) and set that Brahmana free. The messengers of Yama, O conquerer of enemies, having been so driven away, went to Yama, and related to the king of the Lower World, everything in detail.

The said Brahmana Ajamila having been set free from the noose of Yama, shook off all fears, and was restored to his natural disposition of mind, and being highly delighted to see the messengers of Vishnu, saluted them bowing down his head unto them.

Thereupon the servants of the Great Being, O Sinless one, having noticed Ajamila desirous of saying something suddenly disappeared from there even while he was looking at them. After this, Ajamila having learnt from the conversation between the messengers of Yama and Vishnu, the difference between the pure divine religion (religion for its own sake) and the impure for worldly happiness as inculcated in the three Vedas, soon became faithful in the Reverend One, because of his hearing the sublimeness of Hari. His (Ajamila's) remorse was greatly excited by the recollection of his own guilt, and he exclaimed as follows :—

"O ! How great a misfortune has befallen me, that I being unable to control my passions, and being created anew in a *Vrishali* (Vrishali means a Sudra woman ; having begotten sons of her is mentioned as being created himself anew in her), have spoiled my Brahmanism. Oh fie ! fie ! I am hated by the good. I have committed wicked deeds. I have abandoned my virtuous young wife, and have embraced an unchaste tippling woman. Oh ! Like an ungrateful low degraded creature, I have forsaken my old, unprotected, friendless, and sorely distressed parents. It is clear that I shall fall into that most terrible hell, where impious profane sensualists experience tortures inflicted by Yama.

O ! Is it a strange dream that I saw, while I was wide awoke ? Whither have they now gone who with nooses in their hands were forcibly pulling me ? Where also have gone, those four handsome saints, who set me free when I was being taken below the earth (to hell) being so terribly fastened in nooses ? (20—31.)

However, unfortunate though I be in this life, yet for the good fortune of having seen those best of sages, I should well expect the advent of prosperity, because a thrill of blissful delight is filling my frame. Otherwise, the sacred name of the lord Vaikuntha could not have been uttered by tongue of an impure and impious husband of a *Vrishali* (the Sudra

woman) while he was at the point of death. Where am I? A shameless gambler or tippling sinner, degraded from Brahmanhood, and where is "Narayana" the blissful name of the Reverend One? I shall, however, endeavour now to subdue my mind, senses, and heart, that I may not again be plunged myself (or my soul) into blind darkness.

Having unloosed this bond of ignorance, passion and desire, I shall try to be attached to every creature, to be peaceful, friendly, kind and I shall try to be my own master. I shall thus save myself, swallowed as I am by a murderous woman, who by her fascinating art has so long exhibited me like a low lifeless plaything. Having turned away my mind from all unreal things, and having forsaken the notions of "I" and "Mine" etc. in connection with the body, I will direct my mind purified by recitation etc. towards the Reverend One."

Being in the company of those honest saints, even for a very short time, Ajamila thus became free from passion. Being so set free from all worldly attachments, he went to the Gate of the Ganges (at Hardwar). There having sat down in a certain temple of a God, he took to Yoga. He turned all the senses away from their corresponding objects, and applied the mind towards the soul.

Thereupon, by means of steady applications he disjoined the soul from its attributes, that is body, senses etc., and he applied it to Brahman, which is identical with the Reverend One, and as such conceivable only by the soul. Because of his mind being immovable and firmly attached to the inherent attributes of the Reverend One, Ajamila at that time saw certain beings in his front.

With the recollection in his mind of having seen them before, the Brahmana, Ajamila, saluted them reverentially by the head. Immediately after having seen them, Ajamila renounced his mortal body in that holy ground on the banks of the river Ganges, and instantly thereafter assumed the appearance of those who stand by the side of a devotee of the

Reverend One. And then the Brahmana Ajamila having ascended a golden aerial car with the followers of the Great Being, went through the sky to the lord of Sree or Lakshmi or Goddess of Fortune. (32—44.)

Thus the Brahman Ajamila was saved by uttering the name of the Reverend One at a time when he was being thrown into hell, on account of his discontinuance of all religious practices, living as husband with a Sudra woman, and his being degraded by culpable deeds.

Therefore, for persons desirous of emancipation from re-births, there is no other means of totally breaking the tie of *Karma*, the chain of results of actions, than the recitation of the name of the Reverend One, whose lotus-feet are the holy places of pilgrimage known as *Tirthas.* Because the mind, which, if other means of expiation be resorted to, remains still impure by the existence of *Rajas* and *Tamas*, is no longer attached to *Karma* (action) after the reciting of the attributes of the Reverend One.

Whoever hears with belief and attention, this extremely secret history which destroys sins, and whoever also recites it with unflinching faith and great reverence, does not verily go to the Lower world (the region of hells), nor may the messengers of Yama, ever cast their eyes on him. Even though that person may be vicious, yet he must by virtue of such holy recital go to the excellent region of Vishnu. Even Ajamila went to that region by virtue of uttering the name of Hari at the time of his death, even though in reality he meant his son named Narayana. What then to speak of those who would utter the holy name of the Lord in faith. (45—49.)

CHAPTER III.

YAMA EXPLAINS THE MERITS OF DEVOTION UNTO VISHNU AND DIRECTS HIS OWN EMISSARIES TO BE FOLLOWERS OF THE DEVOTEE OF VISHNU.

The king Parikshit said :— O Brahman ! What did the god of death, king of Justice, who is the lord of this world, advise his servants in reply, when they related to him as to how his order had been disobeyed, they having been driven away in the aforesaid mannor by the messengers of the Enemy of Mura (lord Sri Hari) ? O Rishi ! Such non-performance of the orders issued forth by the lord of death, Yama, has from nowhere been heard before. I know it for certain, O Muni, that no other than your learned self can clear off people's doubts in this matter.

The illustrious Sukadeva replied :— O king ! The messengers of yama having been so driven away from their attempt at taking away the soul of Ajamila, by the followers of lord Vishnu, they came back and related the whole affair to Yama, their master and the lord of the city named *Samjamani.*

The messengers of Yama said :— O Lord ! How many rulers of the human world are there ? How many are the causes that bring forth the fruits of deeds done in three different ways, that is physically, orally and mentally ? If there be many rulers and dispensers of punishment in this world, who will or will not die, or who will or will not live for ever ? With reference to numerous performers of deeds on earth, there may be plurality of rulers ; but then in such a case, the function of a ruler is imputed to many, while it in fact belongs to one exactly, as in the case of subordinate rulers of provinces, who derive their authority from the chief ruler of a country. (1—6)

It follows, therefore, that you alone are the ruler and administrator of punishment (your designation *Dandadhara*

literally meaning the bearer of the rod, the insignia of authority) and adjudicator of good and evil to men. You alone are, therefore, the Supreme lord of the creatures, as well as of the gods. But at present, your sentence is no longer carried into effect in the world. Four strange saints interrupt your orders there. While in accordance with your orders, we were attempting at taking a certain sinner to the region of tortures, those strange saints suddenly appeared there, broke loose your terrible-nooses and set the victim free. If you mean our well-being then let us know who those saints are. We may add here that as soon as the sinner uttered the word *Narayana* those saints, appeared at the spot and exclaimed "Do not fear." (7—10).

The illustrious Sukadeva said :— Yama, the god of death the lord of all creatures, having been thus asked was much pleased. He replied to his messengers with great delight after having remembered the lotus feet of Hari, saying :—

"Above me, there is one Lord who is ulterior to me even, in whom (the Supreme Lord) the universe is woven like warp-woof in a piece of cloth ; from whose (Lord's) portions the creation, continuation and annihilation of the entire universe are effected ; under whose control this world is like a draft-ox, with a string passing through its perforated nose ; who (the lord) fastens people by means of names and forms etc to his own word, as one fastens cows by means of small strings to a thick. To whom these people awfully offer sacrifice, bound as they are in the knot of names and deeds. Whose actions myself, Mohendra (Indra), Nirriti (the goddes of misfortune), Varuna, Soma, Agni, Isha, Pavana, Brahma, Aditya and Viswas and also Vasus, Saddhyas, Maruts, Rudras, together with Siddhyas, and also other lords of gods who are creators of the universe, Bhrigu and other Rishis untouched by *Rajas* and *Tamas*,—do not know, even though they are formed principally of *Sattwa*. What can then others who are involved in *Maya* (illusory will of the Reverend One) know of Him ? The Supreme Lord whom by means of neither senses, mind, life and

heart, nor words, the living creatures can conceive, even though He is the existent eye in the interior of the heart. Senses cannot indicate Him, as appearance cannot signify the eye. He is lord of Himself, He is Hari, He is the lord of all, He is the ultimate, He is Lord of *Maya*, the cause of phenomenal existence. He is sublime. His handsome messengers, who pertake of His attributes and nature, often frequent this earth. These servants of Vishnu are worshipped by gods even. They are miraculous beings. It is very difficult for one to look at their insignia. They protect, the mortals who are faithful to Vishnu, from me, from enemies and from everything else. Not even the Rishis, gods, Siddhas, Asuras, nor men, know the religion inculcated by the Reverend One Himself. How could then it be known by Vidyadharas and Charanas and others ? (11—19)

O *Bhatas* (the servants of Yama) ! Swayambhu, Narada, Sambhu, Kumara, Kapila, Manu, Prahlada, Janaka, Bhisma, Vali, the son of auspicious Vyasa (Suka) and myself,—these twelve only know the secret, pure and inexplicable Divine Religion, through the knowledge of which one may attain to immortality. Application of faith unto the Reverend One by recitation of His sanctifying names and by other means, is known in this world to be the best and ultimate religion for men.

O my sons ! Behold the marvellous power of uttering the name of lord Sri Hari, by dint of which even Ajamila was saved from the terrible nooses of Death. Thus, it is not essential for men, to redeem themselves from Sin, to declare fully the attributes and deeds of the Reverend One (Lord Sri Hari), while the sinner Ajamila so secured emancipation, or obtained absorption in the Deity by crying out uttering the four words "NARAYANA" at the time of his death, even though by so crying out he was calling by him his own son named "Narayana."

Those great men, other than the abovementioned twelve, who have prescribed for performance of extensive ceremonials and

penances, knew not the virtue of this Divine Religion, as their understanding was entirely enshrouded by the influence of *Maya* into a fainting fit, so to say. Their understanding having been so paralised by the honeyed flowery words of the Vedas, they were drawn and joined to great and extensive deeds of Vedic ceremonies and penances, extending in some cases for long period of twelve years. (20—25).

O my followers ! The intelligent persons having ascertained this do surely apply their faith with all their hearts to the infinite and everlasting God. They, therefore, ought not to suffer punishment from me (Yama). Even if there be any sin of these persons, that sin is also destroyed by the virtue of recitation of the holy name of the Reverend One (God). Do not, therefore, go to those impartial and honest persons, whose pure story is sung by the *Devas* (celestials) and Siddhas, and who have taken refuge to and who are protected by the man of lord Sri Hari. Neither we nor also Age (Time) do prevail to punish such persons. Do you bring here only those dishonest persons who are attached to their houses leading to hell, who turn their faces away from the taste of honey of the lotus feet of the bestower of Salvation, which is relished by the best of sages bereft of all attachments and companions, just like a white goose which leaving the stinking aviary behind will always slip away alone among the lotuses. Also do you bring those dishonest persons who do not perform the ceremonials connected with the Reverend One,—whose tongue does not even once utter the name or attributes of the Supreme Lord, whose mind does not even once remember His lotus-feet, whose heads are never once bowed down unto Lord Sri Krishna, or who had never once undertaken any vow on the auspicious name of the Reverend One."

Having advised his emissaries in the aforesaid words, Yama prayed for forgiveness unto the Reverend One saying as follows :—

"May the Ancient Being, the auspicious Lord Narayana,

be graciously pleased to forgive us for whatever irreverent deed might have been done by my servants. We are ignorant. We close our hands together in submission unto Him. Forgiveness surely belongs to Him, greatest Being as He is. We do bow down reverentially to the exalted sublime Being." (26—30).

The auspicious Sukadeva said :-- O thou scion of the Kuru race ! Do you know it for certain that recitation of the glorious names of the lord Vishnu is conducive of well-being to the universe, and as such it constitutes the best and ultimate redemption even of the most henious crimes. The soul is not so much purified by ceremonials, penances and other means of expiation as by well-born and unflinching faith (love or dutiful reverence unto the Reverend One (God), as are generated by means of frequent rehearsal and recitation of the unsullied splendour and auspicious glories of lord Sri Hari. The person who is like a bee at the lotus feet of lord Sri Krishna, or the person who relishes the honey of the lotus feet of Sri Krishna, does no longer feel any pleasure in phenomenally existing loathsome objects of worldly pleasures which such a person must have already forsaken.

But other persons being within the grasp of desires, in order to cleanse themselves from the quality of passion, do prefer and actually perform such actions by which they become again unclean and also become full of filthy things. Remembering the marvellous sublimeness of the Reverend One, as was in the above manner related by their own master, the servants of Yama became highly amazed and astonished. From that time they never approach any one protected by Achyuta (a name of lord Sri Hari). O king ! Rather they apprehend danger from Him. They are afraid even to look at His devotees. The reverend Maharshi Agastya, who was procreated in a water pot, narrated this secret history, when having taken his seat in the Malaya mountain, he was worshipping and meditating upon lord Sri Hari. (31—35).

CHAPTER IV.

DAKSHA PROPITIATES LORD SRI HARI BY HYMNING HIS EULOGY AT THE ADVENT OF CREATING PROGENY.

The king Parikshit said :— O thou godly-minded one ! I long to hear an extensive exposition of the creation of gods, Asuras, men, Nagas, birds and beasts in the Swayambhuva Manwantara which you have heretofore told me briefly. I also long to know by what power and how, the ultimate Lord (God) created several worlds.

Thereupon the illustrious Suta said :— O best of Munis ! The great sage Vadarayani (Sukadeva) having heard this question of the king was much pleased and said :—

Sukadeva said :— O king ! When the ten Prachetas, the sons of king Prachinvarhi came out from the midst of the ocean,—they found the Earth verily covered with trees. Enkindled as their anger was by their long religious austerity, they were enraged with the trees, and with the object of burning them down, they created air and fire from their mouths. (1—5).

O leader of the race of Kuru ! Having observed the trees to be gradually destroyed by the said fire and air, the Great Soma (Moon), the king of the vegetable world, addressed the Prachetas in the following manner in order to pacify their wrath.

The lord Soma said :— "O possessors of eight virtues ! It does not behove you to so destroy the poor trees, as you are indeed recognised as the lords of the created beings, whom you wish to increase in number. The changeless almighty Lord Sri Hari, the lord of the lords of the created beings, created the trees and creepers and plants as well meaning them to form ordinary and occasional food for the created beings. The immovable are the food for the movable beings. The feetless

are the food for those who move on foot. Those beings who are handless are the food for those who are possessed of hands ; and the quadruped creatures are food for the bipeds.

O sinless ones ! You (Prachetas) have been desired by your father, the sinless kin g Prachinvarhi, to bring and multiply creatures into existence. Wherefore then, have you engaged yourselves in burning down trees ? Do you follow the path of the good. Do you forego this flaming wrath. (6—11.)

The path which I would advise you to adopt was adopted by your father and grand-father. The father and mother are reckoned as best friends of their boys. The friends of eyes are the eye-lashes. The friend of a woman is her husband. The friends of beggars are the householders, and the friends of the illiterate ones are the learned men, and similarly the friend of the created beings are the Prajapatis, within the bodies of beings resides the Lord Sri Hari as their soul. Therefore, looking on every creature as the seat of Vishnu, no person should injure the same. He alone frees himself from the three principles who, seeing the sky with every body, gives up his anger by force of knowledge of self or soul (Atma-jnana). Do not, therefore, consume these poor trees. May good betide you and them. Do you accept their exc ellent daughter as your bride."

O king ! After having so advised the Prachetas, the lord Soma bestowed on them the hand of that superb damsel born of an Apsara and reared by the trees. Thereupon, the Prachetas in their turn accepted that damsel with the prescribed rites. On th at girl the Prachetas begat Daksha and Daksha's creatures have filled these three worlds. (12—17.)

O King ! Do you attentively listen to me as I relate to you as to how the Prajapati Daksha, who was very fond of his daughters, created deities, Asuras, and men etc inhabiting the air, the earth and water, through the power of his mind and vital fluid. On finding that his creatures were not multiplying up to his expectations, Prajapati Daksha, proceeding on foot to a mountain adjoining the celebrated Vindhya

Hills, engaged himself in performing severe austerities. There at first performing his ablutions in the morning, at noon and in the evening in the exceedingly holy bathing place known as Aghamarshana,—Prajapati Daksha had gratified Lord Sri Hari by dint of his hard austerities. And there reciting the celebrated hymn entilled *Hansaguhya*, Daksha propitiated the Reverend Adhokshaja (Vishnu). I shall now relate unto you in detail as to how the Prajapati had won the grace of Lord Sri Hari. (18—22.)

The auspicious Prajapati Daksha began his hymn saying :—

I bow down unto the supreme spirit, whose consciousness is never broken. The Lord lords it over the energy of illusion and the creatures. And even yet, those creatures whose knowledge is centred in the Principles, cannot behold His real form; because He is without proportions and not bound by any limit, and He is self-manifesting.

I bow down unto that Supreme Lord whose manifesting agency in the shape of His power of urging on the organs cannot be cognised by the creature indwelling in the body wherein also dwells that Manifester of the organs,—even as the objects of sensation do not know the manifesting powers of the organs. The body, *Prana*, the organs (*indriyas*) the mind, the five elements, and the five *Tanmatras*, cannot fully comprehend the soul (self), the other organs and their presiding deities. I pay my adorations unto that All-knowing Infinite One who cannot be comprehended by the Purusha, although he may be cognisant of all of them, as well as the principles constituting their fundamental elements or causes.

I do salute unto that pure *Hansa*, the locality of whose conception is sacred, and who is capable of being conceived through real knowledge arrived at by the *Samadhi* of the mind, which is the cause of form and designation and whose perception and memory are annulled by *Samadhi* (the highest

stage of meditation). May that Reverend One having the cosmos for His form, having every sort of appellations, holding in Himself a divine energy incapable of being ascertained by any one, who stayeth within the heart by His peculiarly sublime and supreme power consisting of *Prakriti*, *Purusha*, *Mahat*, self-consciousness, and the *Tanmatras*, the three principles, and the sixteen kinds of *Vikaras*, who manifests Himself like a wonderful flame fed by the fifteen forms of *Mantras* relating to *Samadhi*, and who being profoundly hidden is conceived of by the virtuous alone, who can only be perceived through the beatitude of *Nirvana* (emancipation) brought on by the dispelling of that illusive power which is all-pervading and of wonderful potency ; may that Revernd One be propitious unto me.

I do bow down unto that Being of infinite perfections whose form cannot be described by words, inferred by the intellect, ascertained by the organs, and conceived by the mind,—all these being fraught with attributes ; who is conceived as bringing about the dissolution and the origin of attributes. (23—29.)

I do bow down unto that excellent Great Purusha, who is Brahman constituting the container, the spring, the agency, the origin, the recipient, the way of any action ; who is the Supreme of all that are base, as well as all that are best ; who out of His own self had attained to consummation before all others ; who is One, and whose powers of *Maya* (illusive energy) now produce discord and now harmony in the hearts of contending controvertialists, and for the moment produce ignorance in them.

All that is maintained by those hostile systems, of philosophy *viz.* *Sankhya* and *Yoga*,—one theistic and the other atheistic, treating of the same subject ; yet by reason of their injunctions and interdictions referring to the same object, is supreme, above injunctions and interdictions ; and that object is favourable and vast.

May that Infinite God be propitious unto me, who, though bearing no natural designation or form, yet for the purpose of extending His graces to His worshippers at His feet incarnates Himself in various shapes, fraught purely with the principle of goodness, and assumes various names, performing many acts ; and whose wealth is inconceivable.

May that Supreme Lord be pleased to compass our desire, who entering into the forms, fulfil their wishes by manifesting Himself before men through the novel process of worship, even as the air manifests itself variously, assuming various material attributes. (30—34.)

The auspicious Sukadeva went on saying :—O King ! On Prajapati Daksha having thus hymning the Reverend One attached to His votaries,—the Supreme Lord Adhokshaja was well-pleased, and appearing in that holy bathing-spot manifested Himself to the Prajapati in a wonderful manner. The lotus feet of the Reverend One were planted at the neck of His celebrated career Garura ; His eight large arms hung down to His thighs ; His eight powerful hands held respectively the conch, the discus (Sudarsana-Chakra), the sword, the buckler, the bow, the shafts, the scimitar, the noose and the mace ; His waist was covered with a yellow apparel of silk. His complexion was green like new-spring grass ; and His face and eyes looked complacent. A beautiful garland of wild flowers worn on His neck reached down His lotus-feet. On His breast was pendant the best of gems *Kaustubha*, His chest being imprinted with *Srivatsa* marks. On His head was a precious diadem shining resplendantly. And adorned with various ornaments at His feet, with bangles and rings on His arms and fingers, with chains of gold on His waist, and with such other ornaments as Angadas etc.,—He assumed the form known by the name of Purushottama, capable of captivating the three worlds. He was accompained by the divine sage Narada, and followed by Nanda and others of His courtiers, the hosts of the celestials and the Lokapalas. There

the Siddhas, Gandharvas, and charanas hymned His glories by raising the voice of a melodious song.

On beholding such a form of the Lord, Prajapati Daksha had his heart agitated with awe, delight and reverence, and he devotedly bowed down his head unto the Reverend One. And on account of the intensity of his joy, he was incapable of uttering anything ; and as a lake is filled with the waters of fountains, so through all the entrances of his mind joy seemed to be streaming into Dhaksha's heart. (35—41.)

Thereupon, Janardana (the Reverend One), who reads the heart of every creature addressed His devoted follower Prajapati Daksha, desirous of creating progeny and was staying there then in that humiliating attitude. The auspicious Reverend One said :—

O righteous son of Pracheta ! Thy austerities have been crowned with success, in as much as, by directing your reverence unto me, you have concentrated your mind unflinchingly on me.

O master of your subjects ! I am verily pleased with you on account of your penances fraught with the welfare of the world. That all creatures should be prosperous is the desire of my heart. Brahma, Bhava, Bhavanta, the Manus, and the celestial chiefs are the causes of my prosperity, and the generation of creatures.

O Brahman ! Asceticism is my heart, learning is my body, acts are my form, sacrifices are my limbs, religion is my mind, and the deiteis feeding on sacrifices are my life and soul. In the beginning I was the only soul ; save me there was nothing inside or outside the universe. There was only consciousness, which also did not manifest itself by organs ; that is to say, all the universe lay as if in deep slumber. I myself am eternal and my attributes also are unbounded. Next, when through the agitation of the energy of illusion, this Mundane Egg (*Brahmanda*) fraught with properties displayed itself in me is charged with attributes,—then there came into being the self-

create (Swayambhu) who did not spring from any female vessel. (42—48).

But, when that great god Swayambhu, who was charged with my energy, having being bent upon creation considered himself as incapable of accomplishing his purpose,—he was directed by me in engaging himself in terrific austerities. Thereafter as a result of those hard penances that great god brought into being nine creators of progeny (Prajapatis) like your own self.

Therefore, O Daksha, here is the daughter of Prajapati Panchajana, who is named Asikni. Do you accept her as your bride. Resorting to the duties included in sexual intercourse (with one's wife) you will be able to raise countless offspring in that righteous lady. Through my energy of illusion your created beings linking themselves in pairs of male and female, shall beget themselves as offspring and worship me.

The auspicious Sukadeva said :— Having addressed Daksha the aforesaid speech the Reverend Lord Sri Hari, origin of the entire universe, disappeared there like a dream. (49—54).

CHAPTER V.

DAKSHA'S CURSE ON NARADA.

The auspicious Sukadeva said :— Prajapati Daksha, growing in energy and power through the grace of Lord Vishnu, begat an ***Ajuta*** sons known by the general name of Haryaswa on the daughter of Prajapati Panchajana named Asikni. O king (Parikshit) ! All those ten thousand sons of Prajapati Daksha had the same nature and the same ways. On Prajapati Daksha having asked his said sons to procreate progeny, they went away towards the West. In the Western side there is a lake named ***Narayanasara***, situated at the confluence of the great river Sindhu and the sea, the said river discharging its large volume of water into the said sea. That holy place of confluence was

frequented by mighty ascetics and the Siddhas. On going to this holy bathing place, the Haryaswas touched its water, and immediately their hearts were purged of all impurity and they eagerly wished to practise the processes pertaining to the Paramahansa mode of asceticism. Still directed by their father to beget offspring, they became engaged in fierce austerities. It came to pass that one day the divine sage Narada saw the Haryaswas thus engaged in hard penances with a view to procreate progeny. Thereupon the said devine sage addressed them as follows :—

"Alas ! Ye Haryaswas ! Ye protectors of the world, Ye are boys, Ye wish to create beings without having in the first instance attained to a knowledge of the ends of the earth. (1—6).

There is a country where there is a single individual, the place is looked upon as a kingdom, there is a cave wherefrom no one (within it) has ever come forth ; there is a female being of many forms ; and there is a male being who is the husband of a harlot. There is a river which flows in both directions ; there is a house consisting of twenty-five substances ; there is a swan furnished with feathers of variegated colour ; and there is a substance moving of itself and comprised of a razor and thunder-bolt.

Without previously knowing these and the detailed nature of your father's command in this connection, your father having knowledge of all, what would you do about your father's order for procreating progeny ?

On hearing the above speech of the celestial saint (Narada) fraught with recondite import, the Haryaswas discussed the matter among themselves by dint of the natural judgment of their intellect. Their inference was on the following lines :—

"*Bhumi* (earth has been rendered here as Bhumi) means the receptacle ; and for this reason this huge body is called *Jiva* (a creature), and this body is the cause of the bondage of the soul. Without at first seeing the end of this, what will be the

consequence of committing acts inimical to emancipation? Without knowing God, who is the witness of everything, who has no support save what He finds in Himself, who Himself is the container of Himself, and who is unborn; and without establishing the mind upon Him, what good can one reap by performing vain actions? (7—12).

"The place from where people cannot return from the nether regions, is the transcendental Brahman, without knowing Him, what avail is in seeking transitory heaven through the merits of one's acts? One's own sense is the spring of stupifaction even as a harlot is; and such sense is fraught with the principle of passion and other attributes. Without rising above it, what good is reaped by a person by performing acts restlessly? What avail acts performed without any proper regard to one who does not know Him, whose good future has been marred, so to say, by the influence of the illusive spirit, and who like the husband of an ugly female follows that spirit of illusion by the paths of happiness and misery?

"In this world, the spirit of illusion which creates and destroys, is verily like a river coursing in opposite directions. Although asceticism and learning are its continents, yet to baffle their good action, anger, egoism and other passions are arrayed near by powerfully. What avail acts performed through the illusive spirit to him who deprived of his good sense by that evil influence of illusion, does not ponder over the true character of that river? The person who rangeth the heart is the wonderful stay of the five and twenty ***Tatwas***. He presides over cause and effect. What avail seperate acts to him who does not know that Being?

"In the science of evidence, God is consciousness and inertia; so that He is like a swan. This science points out the acts that lead respectively to bondage and emancipation. consequently the terms of that science are varied. What avail external acts to him who acts contrary to this science? (13—18).

"The thing you mentioned as being made of a razor and the levin and as going of itself, is the axtremely sharp wheel of Time (*Kalachakra*), which works spontaneously. This wheel draws this entire universe. Therefore this is separate. What avail unrighteous and interested acts to him, who does not know this wheel? Knowledge is our father; for that is the cause of re-birth. The injunctions of knowledge lead to inaction.

"What person can engage himself in creative acts, putting his faith in the way of action fraught with attributes, without knowing those injuctions of Sastras?"

Thereupon the illustrious Sukadeva said:—O king! Having made themselves secure in the sound ways of thought in the real knowledge about fruitful creative action,—the Haryaswas with one mind, saluting the divine sage Narada, and going round him as a mark of respect, went by the way wherefrom no one ever returns. Narada, however, on his part, continued his rambles placing his mind at the lotus feet of Hrishikesha, who is Absolute Brahman in the form of sound.

After with sometime, on hearing that his sons crowned with excellent nature have been so destroyed through the instrumentality of Narada,—Prajapati Daksha was exceedingly agrieved; for the possession of worthy sons is the spring of sorrow. Thereupon having been consoled by Brahma, Prajapati Daksha again begat on his wife Asikni (the daughter of Panchajana) one thousand sons generally named as Savalaswas. (19—24.)

On being desired by their father (Prajapati Daksha) to create progeny, those one thousand sons (Savalaswas) also observing austere vows went to the lake named Narayanasara (aforesaid) where their brothers (Haryaswas) had attained success in asceticism. On touching the holy waters of the said lake, they had their sins washed away, and their minds were purified. Then reciting the sacred *Para Brahma* Mantra (the formula OM), they entered upon rigid austerities. They

passed some months living on water only, and some mouths on air only ; and reciting the following mantras they began to adore the lord of Mantras :—

"Let us meditate upon Him who is the Supreme Person ; who is the high—souled Narayana, and who wears the form of Paramahansa."

Sukadeva said :—O king of kings (Parikshit) ! The Savalaswas were thus engaged in hard austerities with a view to creating progeny, when one day the celestial saint (Devarshi) Narada arrived before them. On coming to the Savalaswas, the divine sage Narada addressed to them the identical words of subtle import that he had formerly addressed to their elder brothers Haryaswas.

Narada said :—"Ye generous ones ! Ye fond of thy brothers ! Do ye listen to the words of wisdom which I speak to you. Being attached to your elder brothers, do you also follow their footsteps. (25—30.)

"That person who walk on the excellent path trod upon by his brothers hath righteous ıess for his friend. The Maruts who love their brothers passionately enjoy his company."

Having addressed the Savalaswas as aforesaid, Narada of unfailing insight departed from that place. Thereupon the Savalaswas also on their part followed the path of their elder brothers (the Haryaswas). They had gone by the excellent and auspicious path towards the west, and like a night that has vanished, they did not return.

At this time Prajapati Daksha saw before him various omens and he heard that as before Narada had destroyed these one thousand sons also. Therefore he became verily aggrieved and felt immensely angry at Narada. Just at that time Prajapati Daksha saw Narada before him and trembling in rage he addressed the following angry words to him.

The auspicious Prajapati Daksha said :—"Ah ! Although I see you in the gerb of a pious one, yet you are not really pious, because you have advised my sons the path of *Bhikshus*,

even though they were attached to their native piety. Is this becoming of a pious person ? (31—36.)

"Oh thou wretched one ! Thou hast marred in both the worlds the welfare of my illustrious sons, who had not yet discharged their three debts, nor had they still then ascertained the duties that they should perform.

"Oh shameless one ! Thou disturbest the hearts of youths. O shameless wretch ! Thou rangest amongst the courtiers of Lord Sri Hari robbing Him of His holy renown. Those devoted to the Reverend One are ever eager to be kind to all creatures, but thou art given to destroying friendship, and sowing hostilities among those who have no foes. If you think that the tie of affection will be severed by quiescence of desire, then you who are devoid of knowledge will not be able to bring dispassion by this false means to men's hearts. Unless a man feels worldly miseries, he cannot understand its sharpness. The dispassion which he learns by his own perception (of the worldly miseries) cannot be actually obtained by his intelligent imagination (in mind) under the instruction by others. But although thou hast rendered this evil office to us, who are honest, who do not know how to do wrong, and who lead the life of honest house-holders, we for all that forgive thy offence. O severer of the binding of the son to the father ! Thou wilt never receive the regard of folks in consequence of having destroyed our region which obtained by begetting offspring."

The auspicious Sukadeva said :—The beloved of the pious, Narada accepted all this saying, "Be it so." This is the virtue of the pious. God Himself is Forbearance. (37—44.)

CHAPTER VI.

THE DESCRIPTION OF PROGENY OF DAKSHA'S SIXTY DAUGHTERS.

The auspicious Sukadeva said :—O king (Parikshit)! Thereafter at the desire of the creator Brahma, Prajapati Daksha begat sixty daughters on his wife Asikni. Those sixty daughters, loved their father devotedly. Out of the said sixty daughters, Daksha conferred ten on Dharma, thirteen on Kasyapa, twentyseven on the Moon, two each on Bhuta, Angira, Krisaswa, and the remaining four he conferred on Tarkshya. Listen to me as I mention the names of Daksha's daughters with their sons and grand-sons who have filled the earth.

The names of the ten daughters of Daksha who were wedded by Dharma (the god of piety), are Bhanu, Lamva, Kakud, Yami, Viswa, Sadhya, Maruttwati, Vasu, Muhurta, and Sankalpa.

O king! Do you now hear from me the description of the descendants of those ten daughters of Daksha. The son of Bhanu is Devarshabha, whose son is named Indrasena. Lamva gave birth to a son Vidyota by name, whose offspring are the clouds. Kakuda gave birth to a son who is named Sankata, whose son is that Kikata who generated all the celestials proud of their earthly citadels. The son born on Yami is named Swarga, who begat Nandi. (1—6).

The sons of Viswa are the Viswadevas, who are styled by the people as sonless. The sons of Sadhya are the Sadhyas whose son is Arthasiddhi. Maruttwati had two sons, who are named Marutwan and Jayanta. The said Jayanta was born with a portion of the energy of Vasudeva, and hence the people know him as Upendra. Muhurta brought forth the deities

designated as Mauhurtikas. These Mauhurtikas confer on people the fruits that appertain the respectives seasons. The son of Sankalpa is named Sankalpa, who is known as the progenitor of Kama.

The sons of Vasu are the eight Vasus. Do you hear from me their names that are Drona, Prana, Dhruva, Arka, Agni, Dosha, Vastu and Vibhavasu. The wife of Drona is Abhimati who brought forth Harsha, Soka and Bhaya etc. The wife of Prana is Urjjaswati who gave birth to three sons named Saha, Aiyu and Purajava. Dhruva's wife is named Dharani who gave birth to the various cities. (7—12).

The wife of Arka was Vasana, on whom he begat Tarsha (Desire) and other sons. The wife of the Vasu named Agni was Dhara, who gave birth to Dravinaka and many other sons, and who also gave birth to Skanda. That Skanda is also known as the son of Krittika. Visakha etc owe their origin to Skanda. The wife of Dosha is Sarvari, who gave birth to Sisumara, who was a portion of Hari.

The wife of Vastu is Angirasi, who brought forth Viswakarma, the master of handicrafts. Viswakarma begat the Muni known as Chakshusha, whose sons are the Viswas and the Sadhyas. The wife of Vibhavasu is Usha. She gave birth to three sons named Vyushta, Rochisha and Atapa. Of Atapa sprang Panchayama which keeps people awake and engaged in their different task. Bhuta on his wife Sarupa begat *Kotis* (crores) of Rudras, whose names are Raivata, Aja, Bhava, Bhima, Bama, Ugra, Vrishakapi, Ajaikapada, Ahivradhna, Vahurupa and Mahan etc. The said Bhuta also begat on his other wife the terrible followers of the Rudras. (13—18).

Prajapati Angirasa had two wives named as Swadha and Sati. Of these two Swadha bore the ancestral manes (Pitris) as her offspring ; and Sati bore as her son the Veda named Atharvangirasa. On his wife named Archi, Krisaswa begat Dhumaketu ; and on his other wife named Dhishana, Krisaswa begat Vedasira, Devala, Vayuns and Manu. The wives of Tarkshya

are named Vinata, Kadru, Patangi, and Yamini. Of these Patangi brought forth the birds and the locusts had their birth in Yamini. Vinata brought forth two sons named Garura and Aruna ; Garura was the celebrated carrier of lord Sri Hari and Aruna the Charioteer of the Sun-god. Kadru bore innumerable Nagas (Snakes).

O Bharata ! The wives of the Moon are Krittika and the other stars. Having been attacked with Pthisis as the consequence of Daksha's curse, the Moon failed to beget child on them (the said stars as wives). But subsequently gratifying Prajapati Daksha, the Moon gained digits which wane in the dark fortnight. (19—23).

O king ! Now listen to the auspicious names of the wives of Kasyapa,—the generatrix of the people and from whom this world was evolved. Their names are Aditi, Diti, Danu, Kashtha, Shurasha, Ila, Muni, Krodhavasa, Tamra, Surabhi, Sarama and Timi.

O king ! Of these Timi gave birth to the aquatic animals. The offspring of Sarama are the beasts of prey. The offspring of Surabhi are the buffalo, the cow, and other beasts with divided hoofs. The offspring of Tamra are the hawks, the vultures and other birds. O king ! The offspring of Muni are the Apsaras. The offspring of Krodhavasa are Dandas, Sukas, and the serpents etc. The offspring of Ila are the trees, and those of Surasha are the Rakshasas. The offspring of Arista are the Gandharvas ; and those of Kastha are the whole-hoofed beasts. Danu gave birth to one and sixty children. Their names are Dwimurddha, Samvara, Arishta, Hayagriva, Vibhavasu, Ayamukha, Sankusira, Swarbhanu, Kapila, Aruna, Pulama, Vrishaparva, Ekachakra, Anutapan, Dhumrakesha, Virupaksha, Viprachitti, and Durjaya.

O king ! It is said that Namuchi married Suprabha, the daughter of Sarbhanu ; and the powerful Jajati, the son of Nahusha, married Sarmistha, the daughter of Vrishaparva. Vaishyanara had four handsome daughters, who were named

Upadanavi, Hayashira, Puloma and Kalaka. O king ! Hiranyaksha married Upadanavi and Kratu married Hayashira. Now, the adorable Prajapati Kasyapa, having been directed by Brahma, married Puloma and Kalaka, the two daughters of Vaishyanara. The Pulomas and the Kalakeyas were the war-like Danavas.

O king ! Your grandfather (Arjuna), who performed the only favourite work of Indra, having gone to heaven alone killed sixty thousand of the Kalakeyas who were destroyers of Yajnas (sacrifices). Viprachitti begat one hundred and one sons on Singhika. Of these one hundred are the Ketus and Rahu, the eldest, who were made planets. (24—37).

O king ! Now hear in detail the description of the dynasty of Aditi, in which the all-pervading God Narayana incarnated a portion of Himself. Now Vivaswan, Aryyama, Pusa, Twastha, Savita, Bhaja, Dhata, Vidhata, Varuna, Mitra, Sakra, Urukrama were the sons of Aditi. From Vivaswan, Sanga gave birth to a Manu named Sraddhadeva, and two daughters named Yama and Yamuna who were twin sisters. This Sanga, assuming her birth on this Earth in the form of Baraba, also gave birth to the Aswini kumaras who were twin brothers. Then Chhaya had two sons Shanaischara and Savarni, and a daughter named Tapati who accepted Samvarana as her husband.

Matrika was the wife of Aryyama. They had sons, who were versed in spiritual wisdom, from amongst whom Brahma raised the human race. Pushya was childless and used to eat grounded articles, who having laughed at Siva with his teeth shown out prominently,—the lord Siva getting wrathful at Daksha, got his teeth broken in his former life. The girl named Rochana, the daughter of a Daitya, was the wife of Tashta. From them were born the powerful Sannivesa and Viswarupa. Though this Viswarupa was a nephew to the race of Daityas, when disrespectfully abandoned by Vrihaspati who was their spiritual preceptor, the deities appointed him (Viswarupa) as their spiritual preceptor. (38—45).

CHAPTER VII.

THE DEITIES APPOINT VISWARUPA AS SPIRITUAL PRECEPTOR.

The auspicious king Parikshit enquired saying :— Oh thou adorable one ! Do thou be pleased to tell me as to why the celestials were forsaken by their own preceptor, and what was the guilt of the disciples in respect of their preceptor.

In reply to the king, the auspicious Vadarayani (Sukadeva) said :— O king ! Straying from the path of virtue by the maddening influence of the wealth of the three worlds, and having been surrounded by Maruts, Vasus, Rudras, Adityas, Ribhus, Viswadevas, Sadhyas and Nasatyas (Aswini kumara), the celestial king Indra was seated on a resplendent throne in the midst of the assembly. O Bharata ! A yellowish—white umbrella, as charming as the lunar disc, was resting over Indra's crown ; and he was being praised and served by Siddhas, Charanas, Gandharvas, Munis who are the worshippers of Brahma, Vidyadharas, Apsaras, Kinnaras, birds and reptiles ; and those surrounding Indra were rolling out most exquisite melodies ; and the celestial king (Indra) was furnished with fans, chowris and other royal insignias, and was looking brilliant with his consort, Pauloma (Sachi, Indra's wife) occupying half of the throne with him (Indra). At this time there came in his (Indra's) spiritual preceptor, and of the other celestials as well ; but as usually ought for him to do, Indra against such usual practice did not rise from his seat on the throne to salute him (Vrihaspati, the spiritual preceptor of the celestials). Though Indra saw the Vachaspati (Vrihaspati), a Muni of superior order, whom the gods as well as the Asuras respectfully salute, come to the assembly, Indra did not stir from his throne to show him respect. (1—8).

At this the powerful and wise Angirasa (Vrihaspati) abruptly left the court, and conscious of the intoxication from wealth (in Indra) silently repaired to his own home. Thereupon instantly

Indra became conscious of so having neglected his spiritual preceptor (Vrihaspati), and he then blamed himself in the midst of the assembly for committing such a wrong.

Indra said :—"Ah ! How have I, in my extremely little sense acted so wrongly ; as I have due to the pride of my wealth, disregarded my preceptor in the court. What wise man will hereafter covet the wealth of even the three worlds, which has to-day made me, the lord of even the gods, follow the ways of the Asuras ? Those who say that one seated on the exalted throne, should not rise (to welcome another) do not know the prescription of the true pious order (Dharma). They are felling into the abyss of darkness of sin and lead unto immoral ways. Those who believe in them sink like the raft made of stone. (9—14).

However, now I must, being sincere, and touching his (Vrihaspati's feet with my head, propitiate the preceptor of the gods, who is a Brahmana and of unfathomable intellect. When Indra was thinking in this way, the powerful Vrihaspati slipt out of his house and made himself invisible by powerful illusion caused by his high spiritual powers.

The powerful Indra accompanied by the other gods searched every where with their own eyes and also through meditation ; but they could not get any trace of their preceptor and consequently they could not attain to peace and happiness in their mind.

Just on hearing of this incident, the evil-spirited Asuras, enimical to the gods, with the sanction of their preceptor Ushanash (Sukracharyya), attacked the gods in heaven. The sharp arrows darted by the Asuras, pierced the heads, thigh, arms and other limbs of the gods. Thereupon leading Indra in front of them the gods with their head bent down in shame sought the protection of Brahma. (15—19).

The powerful self-created Ajah (Brahma), on seeing the gods so worsted took pity on them and compassionately addressed them as follows :—

The auspicious Brahma said :—"Alas, O gods, Ye have perpetrated a great wrong as you have not saluted the impassionate Brahmana (Vrihaspati) who is imbued with the spirit of Brahman, forming the cause of your wealth. O gods ! This your defeat, although you are powerful, from enemies who were getting weaker for dissensions and fights amongst themselves, is owing to that transgression. O Indra ! You are quite apprised of your enemies having grown weaker for disregarding their preceptor (Sukracharyya) ; but they having thereafter duly worshipped and propitiated their preceptor (Kavya ; Sukracharyya) with great devotion, have once again been thriving greatly. The worshippers of Bhrigu (the Daityas) are now even capable of forcibly taking my place of abode (Brahmaloka). Those disciples of Bhrigu have now become invincible ; they do not even shrink from heavenly powers to confront. Those kings who are devoted unto the Brahmanas, Govinda (Sri Hari) and cows are never unlucky.

Therefore, you should without any delay approach and worship reverentially Viswarupa, the illustrious son of Tastra, who is a Brahmana, a great ascetic, and who has completely subdued his passions. If you will make allowance for his past actions in favour of the Asuras, and if you are able to please him with worships, then he will grant your prayer. (20—25).

The auspicious Sukadeva said :—Having been thus addressed to by Brahma, Indra and the other gods became relieved of their anxiety and they then went to Viswarupa, the son of Tastra, and gracing him with best respects they addressed him as follows :—

The auspicious gods said :—"O Brahmana ! We are come to your holy hermitage as your guests. May good betide thee. O child ! Be thou pleased to accomplish that desire of your ancestors which would serve their present best. It is the cardinal duty of all good sons to serve their fathers ; not to speak of the ascetics, to serve the fathers is the duty of all sons having sons of their own. The preceptor is the emblem of

the Vedas. The father is the emblem of Prajapati. brothers are the emblem of Indra ; and the mother is the direct manifestation of the body of the Earth. The sister is the emblem of kindness, the guest is the direct emblem of Dharma (the god of piety). The visitor is the emblem of Agni (the god of fire), and all the created beings and things represent manifestation of God.

"Therefore, O child, removing by virtue of your asceticism, the pains of your afflicted ancestors consequent upon their defeat from the enemies, be you qualified to carry out their words. We appoint you,—who are a Brahmana imbued with the spirit of Brahmana,—as our preceptor ; so that we may completely defeat our enemies by dint of your prowess. They do not blame the salutation to the feet of one even younger in age, made for some purpose. The age is the cause of superiority only in matters other than Veda-jnana (knowledge of Vedas)." (26—33).

The auspicious Sukadeva said :—Having been so invited by the gods to be their preceptor, the said Rishi Viswarupa, of great spiritual merit was highly pleased and he addressed the gods in gentle words as follows :—

"O ye gods ! Although priestship is censured by the pious ones, inasmuch as it destroys the superhuman power resulting from the study and observance of the Vedas,—yet, O gods, how can your disciple, such as I am, refuse the request of the Lokapalas for that is devoted by the import of the word disciple.

"O Paramount Powers ! The collection of food grains scattered on the field is wealth and maintenance to the poor. How can I, who have been performing my duties and rites depending upon such a source of wealth, now undertake to perform the blamable priestism which may be gladdening to the ignorant. Nevertheless, I will not refuse to comply with such a simple request of yours, who are the venerable gods. Rather, I shall fulfil all your requests with my whole heart and all my resources."

The auspicious Vadarayani (Sukadeva) said :—The illustrious Viswarupa of great spiritual powers, having thus pledged his words to the gods, and on being appointed as their preceptor, set himself to the performance of the avowed duties with great earnestness. Although the prosperity of the enemies of gods, was being protected by the *Mantra* given by Ushanasha (Sukracharyya), the powerful Viswarupa taking possession of the said *Mantra* by means of that imparted by Vishnu, gave it over to Mohendra (Indra). The said noble-minded Viswarupa taught that science by means of which the powerful thousand-eyed one (Indra who had one thousand eyes all over his body) defeated the protected army of the powerful Asuras. (34—40).

CHAPTER VIII.

INDRA CONQUERS THE DANAVAS.

The king Parikshit enquired :—O thou adorable one ! Do thou be pleased to tell me of that protective *Mantra* pregnant with the spirit of Narayana (the Reverend One), by means of which the thousand-eyed Indra defeated, as though it were a play thing, the protected and powerful army of the enemy (the Asuras) together with their followers, and thereafter enjoyed the wealth of the three worlds. Do thou be pleased to tell me also how Indra, being protected by the said protective *Mantra* (Kavacha), defeated the armed and powerful enemies in battle.

The auspicious Sukadeva said :—Now, listen with concentrated attention, to the description of the *Kavacha* known by the name of Narayana, as Narayana-Kavacha, as given by *Tastra* (Viswarupa), who was appointed as priest to Mohendra (Indra) who enquired about it.

Viswarupa said :—In case of approaching danger, one should use the *Kavacha*, pregnant with the spirit of Narayana, after having washed his hands, feet and mouth. He should have the sacrificial Kusagrass in his hand, should sit with his face turned towards the north, should perform with chanting of *Mȧntra*, the *Nyash* on the limbs, and the fingers. He should at that time be pure and silent. The Nyash may be commenced from his feet or the head. (1—6).

Then he should place the *Nyash* with the *Mantra* which begins with *OM*, respectively on the feet, the syllable *OM*, should be placed by *Nyash* on the heart ; the syllable *Ve* on the head ; the syllable *Sha* between the eye-brows ; the syllable *Na* on the lock of hair on the crown of the head ; the syllable *Va* on the eyes ; and *Na* on all the various joints of the body.

The learned ones should, having meditated on the *Mantra Ma* as the weapon, assume the image of the *Mantra* itself, and then to the said Mantra should be joined the *Visarga* and supplemented by the word *Phat*, and then assigned to all the various quarters of the universe ; and the whole then supplimented by the *Mantra—Om Salutation unto lord Vishnu.*

Then the *Sadhaka* (the devotee) should meditate on the Supreme Soul (the Absolute God) who is possessed of the six attributes and is the object of all meditation. He should then Chant this *Mantra* which is the very image of wisdom, energy and spiritual excellence :—*Om*, may lord Sri Hari with His lotus-feet resting on the back of the celebrated king of birds (Garura),—the lord who has eight hands and is possessed of eight attributes, who is equipped with conch, discus, mace, scimitar, bow, arrow, shield and noose,—fully protect me and all that is mine. (7—12).

"May the lord Sri Hari, in the image of Fish, protect me in the womb of waters from the mischievous and terrible aquatic animals, who are the noose of Varuna, so to say. May the Reverend One, who assumed through the power of illusion the

form of a *Vamana* (a dwarf) and who traversed all over the three worlds in three steps, to the utter discomfiture of the Daitya king Vali,—protect me on the lands. May the Supreme Lord in the name of Viswarupa and Three-fold power,—protect me in the etherial space. May the Almighty Lord in the powerful Nrisinha form, who is the enemy of the king of all Asuras taken collectively, whose loud and violent langhter reverberates in the etherial space and causes miscarriage in the pregnant women,—protect me in the forts, forests and battle-fields.

"May the Reverend One in the form of Varaha, who is representation of Yajna (sacrifice), and who raised up the earth by his task,—protect me on the roads. May Rama the son of Jamadagni protect me on the mountain peaks, and the elder brother of Bharata (Rama) along with Lakshmana protect me in foreign countries away from home.

"In the same way, may lord Narayana keep me above the influence of evil deeds of every description and also from all sorts of pride and inadvertence. May Dattatreya who is the lord of Yogas, save me from all sorts of fall from Yoga enterprises ; and may Kapila, the conquerer of the influence of attributes, protect me from the bondage of repeated births as a result of actions performed by me. May Sanat Kumara protect me from the influence of passions ; may Hayagriva protect me from being disrespectful unto the gods on the way ; and may the foremost of the Divine sages (*Devarshisrestha*) protect me from the defects in worshipping the gods ; and may lord Sri Hari who assumed the form of a tortoise (*Kurma*) to support the mountain Mandara at the churning of the ocean protect me from the innumerable hells.

"May the ever adorable Dhanwantari keep me free from bad diet. May the auspicious Prajapati Rishabha who has subdued his passions, save me from apprehension arising from conflict of the opposites. May Yajna protect me from the calumny of people, Valabhadra from pestilence, and may

Ahindra, the king of serpents, protect me from the ever angry and cruel serpents. (13—18.)

"May the adorable Dwaipayana save me from the evil influence of spiritual ignorance ; Buddha from the short-comings of the wicked ; Kalki, who incarnated himself for the protection of Dharma from the evil influence of *Kali*, may protect me at time of dissolution of the Kali Yuga. May the Divine Keshava protect me at the early dawn of three *muhurtas* by his mace. May lord Govinda, the holder of flute, protect me during the next three *Muhurtas*, the poriod of that time known as *Sangava* (a division of morning time). May the supremely powerful lord Narayana protect me throughout the whole of the early hours of the day before noon. May lord Vishnu, the holder of the discus (Sudarsana-Chakra) protect me throughout the whole period of noon. May the God who killed the powerful Daitya Madhu, and who is a holder of a fierce bow, protect me during the whole of the afternoon. May Madhava who is identical with the trinity (Brahma, Vishnu and Maheswara) protect me during the evening. May the auspicious Hrishikesha protect me during the early hours of the night before the mid-night. May the reverend lotus-navelled God protect me in the dead of night. May the God resplendent with the brilliant *Srivatsa* mark, protect me after the dead of night. May the auspicious Janardana with sword in hand protect me before the break of day. May the lord Damodara save me at the time of twilight. May the adorable lord Visweswara, who is the very image of Time (*Kala*), protect me at the break of day. Oh, rapidly whirling Discus whose circumference is pointed and sharp as the fire that burns, at the end of a Yuga being employed by Bhagavan (the Reverend One ; God) burn forthwith the army of the enemy, as fire the friend of air burns the hay. Oh mace ! whose Sharks are tremendous as the thunder-bolt, thou art favourite of the invincible, and therefore do thou Smash, Smash most certainly the Kusmandas,

Vinayakas, Sakshas, Rakshashas, the ghosts and the Grahas (planets). (19—24).

"Oh Panchajanya, the greatest of the conches ! Thou dost make the most fearful sound and thou being sounded by lord Sri Krishna, causeth the heart of the enemies tremble, melt, as it were, the terrible-looking Rakshashas, Pramathas, Pishachas, Ghosts, Pretas, Vipragrahas (Brahma-Rakshashas) and others. Oh the best of sword ! Having the sharpest edge, do thou pierce, being applied by God, the army of my enemy. Oh shield ! carrying a hundred moons on its disc, do thou cover up the eyes of the sinful enemies, and do thou also take away the eyes of those who cast acrimonious look. May the fear that we have had from the Grahas, Ketus, Men, Reptiles, the animals having teeth, ghosts, and from sins, as also from those who are bar to our prosperity, get destroyed by the chanting and eulogising the holy name and form of the Reverend One (Bhagavan). May the adorable lord entitled Viswaksena, who is praised in high terms by Garura and in the stotras of *Samaveda*, protect us by his own names, forms, conveyance, carriers, weapons and the chief followers, from our understanding, organs of sense, mind and soul from all kinds of dangers and troubles. 25—30).

"Therefore, the matter and the spirit (being modes) of Bhagavan (God) may all our miseries get destroyed by the said Omnipresent and All-pervading God. May the Omniscient, All pervading God, who although does not divide Himself from those who meditate on Him with concentration of soul, yet assumes by *Maya* the attributes called ornaments, weapons and form, which bear His evidence, protect us at all times and places by all His manifestations. May the adorable Narasimha, whose power surpasses that of any other king, protect us all sides, above and below, within and without, and remove the fear from men."

Oh Mohendra ! This is the charm which is imbued with the spirit of Reverend Narayana ; being acted on which you will

be able to forth with defeat the leaders of the Asuras. He who is seen, or touched with feet by one who carries this charm, gets instantaneously relieved of fear. (31—36.)

Therefore, he who holds this charm has never any fear from kings, robbers, Grahas (influence of planets) as well as from diseases etc.

In olden times in a desert, one Brahmana of the Kusika race, holding this charm, gave up his body in a state of Yoga. Once on a time, Chitraratha, the King of the Gandharvas, accompanied by his wives went over to the spot where the said Brahmana of the Kusika-race had renounced his body ; when suddenly down fell his chariot upside down from the sky. Thereupon Chitraratha, the said Gandharva-king, at the direction of a celebrated Muni named Valakhilya, collected the bone of the said Brahmana and having imerging them and bathing himself in the sacred waters of the river Saraswati,—that Gandharva-king repaired with great amazement to his own home. He who hears, in proper time, of this charm and he who holds this in great reverence is saluted unto by all creatures, and he gets rid of all sorts of fears.

Satakratu (Indra) having obtained this charm from Viswarupa, enjoyed the wealth of the three worlds, after defeating the Asuras in battle. (37—42).

CHAPTER IX.

THE ORIGIN OF VRITRASURA.

The auspicious Sukadeva said :—O Bharata ! I have heard that the said Rishi Viswarupa had three heads ; one to drink the *Soma* juice, one to drink wines, and the third one to take rice. Oh king ! The said Viswarupa, whose ancestors were gods, used to offer at Yajna ceremonies, their portion of clarified butter to the gods with humility, in loud voice and openly. The said Viswarupa, for his great affection towards his mother, who was of Asura extraction, used to offer, privately while performing Yajna ceremonies, to the Asuras a portion of clarified butter. The king of the gods (Indra), had detected the said act of treachery of Viswarupa, the act that meant despising the gods. Thereupon, in great anxiety and apprehension from him, the king of gods cut off without delay and in anger the heads of Viswarupa. One of the heads of Viswarupa which used to drink *Soma* juice became, after it was so cut off by Indra, *Chataka* (a bird of that name ; Cuculus Melanolencus), and the head that used to drink wines became sparrow, and the other head which took rice became simple. Though he (Indra) being the foremost of the gods was able to avert the sin consequent upon killing a Brahmana, yet he accepted the sin in the cavity of his palms as an admission of his guilt.

Thereafter Indra, to avoid being censured by creatures, divided after a year the said sin into four parts and gave each share over to earth, water, tree and women. The earth having been gratified by Indra with a boon that her gaps and depressions would be naturally filled up, had accepted one-fourth part of the said sin ; the trees accepted one-fourth part of the sin, so the sin caused by killing a Brahmana is manifest in the trees in the shape of their juice. The women accepted the one-fourth part of the said sin in con-

sideration of the boon granted by Indra of being able to indulge in the gratification of passion at all times on account of this the sin is manifest in the females every month in the shape of menstruation. The water took the remaining one-fourth part of the sin in consideration of the boon of being able to get mixed with everything ; and the sin is thrown out and purged by water in the bubbles and foams.

Viswarupa having been so killed, his father *Tastra* became very angry at Indra and he performed a Yajna ceremony to raise up thereby an enemy to kill Indra ; and in that sacrificial performance the said Tastra prayed saying :— "Oh thou *Indra Satru*, enemy of Indra ! May you grow and kill the enemy without delay. (It is so current that the said Muni Tastra had in his burning anger had pronounced the word *Indrasatru* in such a way that it meant Indra is enemy to the being, instead of conveying the desired meaning the being who is enemy to Indra.) As a result of the sacrifice of Tastra there arose from amidst the sacrificial fire for cooking the rice (for the benefit of the ancestral manes) a terrible-looking Asura who appeared like the destroyer of human beings at the termination of a Yuga. The daily growth of that Asura fully measured the flight of an arrow. (1—13).

The Asura looked like the clouds in the evening sky. His beard were like the flames of that copper. His eyes were as terrible as the meridian sun. He placed himself, as it were, between the Earth and the Heavens like blazing trident. He was dancing and causing with his feet the Earth to tremble. He was drinking, as it were, the whole atmosphere with his mouth deep as the mountain cave. He was licking, as it were, with his tongue the stars. He seemed to devour the three worlds. He was frequently yawing with his large fearful teeth. On seeing him people got frightened and began to run away in all directions. The form in which that Asura by asceticism covered up these people, is known as the most terrible, sinful Vritra. The most excellent gods with all their followers pursued him

and darted at him their respective divine weapons ; but the said Vritra devoured the weapons, every one of them. There at all the gods whose power was clouded, became very sad and astonished ; and then they began to pray to the Omniscient First Cause with purity and concentration of mind. (14—19).

The auspicious gods said :— May our protection emanate from the Supreme God, to whom this destroyer, to whom air, water, fire, sky (the elements) the three worlds (composed of those elements), Brahma and gods, and we ourselves offer sacrifices out of fear, is in constant dread. He who seeks protection from a source other than the Supreme God who is free from pride and passions, whose desires have been gratified, who is contented with self-knowledge only, is a fool, and resemble one who aspires to cross the ocean with the help of the tail of a dog. Verily will the God, who assumed the image of fish, and to whose horns on the thigh Manu fastened this Earth which was his boat and got over his dangers, protect us from our great apprehensions from *Tastra.* May that Supreme God be our protector, who in primaeval days saved even the self-create (Brahma) from the apprehension of falling from the lotus, the one that sprung from the navel of Vishnu, into the waters at the destruction of the world, which was surged with terrible waves produced by high wind.

May the Supreme God protect us, who has created us by His own *Maya*, and by whose grace we have created the world. May that Reverend One protect us, whose true image, though He has revealed Himself, we who believe in different gods, cannot see. May the Great God protect us, who incarnates Himself in different ages amongst the gods, ascetics, mankind and lower animals to save us, whom He identifies with His self, when we are ground by enemies. Let us all then go to seek the protection of the Supreme Lord, the Principal Being, from whom this universe has evolved, and who is worthy of being taken protection of. He is lofty-minded. May He bestow on us our welfare. (20—27).

The auspicious Sukadeva said :— Oh Moharaj ! On the western side of the gods who were praying as aforesaid, there appeared Vishnu, the holder of the conch, discus and mace. Oh king ! Thereupon the gods who were overwhelmed with joy at seeing Him present before their eyes,—the lord who was being served by sixteen followers resembling the lord Himself in every way but had not the *Srivatsa* mark and *Kanstubha* gem, and whose eyes were as beautiful as the autumnal lotus in its full bloom,—fell down on the ground and prostrated before Him. And after so bowing down unto Him with their heads the gods, on rising up forth with began to pray again as follows :—

The gods said :—"Ah ! We do bow down unto You, who durt the discus (Sudarsana Chakra) at the Asuras and kill them, who have consequently countless charming appellations, who have the power of securing us the fruits of Yajna. Oh the Supreme Protector ! Thou art the Lord of the three courses. How can we, the ignorant, conceive the state of your absolute beatitude. Oh the adorable ! Oh Narayana ! Oh Vasudeva ! Oh the First Cause ! Oh the Supreme Being ! Oh the Magnanimous ! Oh the Supreme Prosperity ! Oh the Ultimate Bliss ! Oh the eternal kindness ! Oh the only One ! Oh the Supporter of the universe ! Oh the Ruler of the Rulers ! Oh the Lord of Lakshmi ! We do again and again bow down unto Thee.

"Oh Lord ! Thou appearest at the mind's door of the devotee who has renounced the world and has subdued all his desires by abstract meditation ; whose barrier of mental darkness incident to humanity has been removed by the development of the perfection resulting from the worship of the Supreme Lord, and from self-introspection carried on with great concentration of mind, and he is consequently in enjoyment of bliss, springing from self-consciousness which state thou resemblest. Mysterious is the way of Thy sportive acts inasmuch as, though thou art devoid of all attributes, yet without any co-operation

from us, thou createst, protectest and destroyest this universe by Thine own soul which remains unaffected by that act of creation etc. (28—34).

"O lord! We are unable to conceive whether thou art, like human beings who being ushered into this world take, under the decrees of fate, the consequences of their good and bad deeds, (*i.e.* affected by this thine own creation, the phenomenal universe) or whether thou, who art self-contented and full of tranquility and whose understanding is undisturbed, remaineth unaffected and indifferent.

"Oh God! The simultaneous existence of serene happiness derived from knowledge of self and introspection and that percieved through the senses is possible in thee, and there is no inconsistency in it. Thy glory is beyond conception and thy qualities are infinite; and thou art independent. Thou art beyond the argumentation of the sophist whose mind and inclinations have become clouded by ***Sastras*** (Spiritual and religious texts) containing modern scepticism, arguments, conclusion and misconception of facts. In Thee, this illusive phenomenal world has become merged. Thou art Absolute; the two-fold manifestation of Thee, the adorable God, (one under ***Maya***, and the other without it) is unknown to us (and therefore) for thee, by thy suppressed ***Maya***, nothing is impossible. Thou dost equally follow (manifest thyself) the comprehension of the simple-hearted and the persons of perverted understanding like unto those who believe a peice of rope to be a serpent. The said God is existent in everything, is the Lord of everything, the Supreme and Ultimate cause of the universe, and being Omniscient, thou art the cause of all the attributes, ***i.e.*** from thee only evolves the creation.

"Oh Madhumathana! Can those sages give up serving your lotus feet which removes the possiblity of repeated return to this world, who have discarded the pleasure perceptible through objects of sight and hearing in consequence of the constant flow of pure happiness in their mind, which the

foremost of the sages enjoy for having tasted for even once only a particle of the vast ocean of nectar of your magnificence." (35—39).

"Oh, the soul and support of the three worlds! Thou art three-footed, three eyed, and thine sublime spirit charms the three worlds. The Daityas and Danavas who are now having a most prosperous time are another manifestation of thy soul or self (the Great Soul). Oh the holder of the *Danda* (Scepter)! Kill the son of Tastra if thou so pleasest to, as thou once punished them (the Asuras) by assuming the form of God, Man and Deer respectively and the combined form of Man and Deer, in proportion to their sin."

"Oh grand-father! Oh Hari! We do bow down at thy lotus-feet. Our mind has been enslaved by meditating constantly on thy lotus feet. Thou hast made us thine own part by the evolution of thine spirit. Oh the sinless! Do thou be graciously pleased to remove the pangs of our heart by casting on us a soothing, charming; and smiling glance, springing from favour and attraction towards us; and also by the sweet, delightful words issuing from thy mouth, which words are like drops of nectar.

"Oh the adorable one! Thou playest with the Heaven-born *Maya*, which is the cause of the creation, existence and destruction of this whole universe. Thou art existent in the hearts of all creatures as Omniscient and all-pervading soul, and thou art also manifest outside the mind of creatures as Nature. Thou art present in the mind of the creatures according to the requirements of different time, place, and condition of those creatures. Thou art the observer of the wisdom and intelligence etc of those creatures; and thy form is as incomprehensible as the ethereal space. Thou art the Supreme God and Supreme Soul. Therefore, Oh the adorable! What can we supplicate unto thee, as the sparks cannot represent the huge fire. Mayest thou, therefore, be pleased to fulfil that desire of us who have taken refuge under the shadow

of the lotus-feet of the Supreme God,—the lotus-feet which are capable of refreshing and removing the various sins and turmoils of this world, for which desire we have approached thee. Now, Oh God! Destroy the son of Tastra, who is devouring the three worlds.

"Oh Krishna! Do thou destroy the son of Tastra by whom have been devoured our power, arms and weapons. We do salute unto that Lord Sri Hari who is pure, whose abode is heart, who is eternal, whose praise is ennobling, who is cognisant of the processes of our mind, who is secured by the virtuous, who is guide for the journey in this life and gives us beatific course in the life to come, if we reverentially take His protection." (40—45).

At this stage, the auspicious Sukadeva said :—Oh king! Thereupon lord Sri Hari having been thus devotedly praised by the gods, and being highly delighted at heart on hearing His glories chanted by the gods, addressed them as follows :—

"Oh the best of gods! I am highly pleased with you. That knowledge of men which is mingled with my praise, will constantly put them in mind of the nothingness of this world and its variety of enjoyments, which knowledge will foster their devotion unto me. Oh the greatest of gods! What is difficult of attainment, when I am propitiated and gratified? But for all that, those who know the real Divine Truth, and who are absorbed in me, are, as it were, mad in having obtained me, and have no hankering after other things. The ignorant persons do not know what is beneficial for themselves. Those who try to gain divine truth from worldly things are mistaken. That person also is mistaken who gives them such of their desires for divine truth from worldly things. The person who himself knows divine truth, does not inculcate the lesson of being immersed in worldly activities, just as the best of physicians does not allow unwholesome diet to a patient although desired by the latter. (46—50).

"Oh Devendra! May good betide you all. Go you all

to the foremost of the Munis named Dadhyancha, and forthwith pray unto him foi his body which has become firm and impenetrable due to austere asceticism and divine knowledge. The said Dadhyancha Muni realised the pure, Supreme Spiritual Knowledge. That best of Munis had bestowed on the Aswini Kumaras the divine knowledge known as *Aswasira* (the head of a horse), by which they gained immortality. That Dadhyancha Muni is a Brahmana versed in the *Atharvan Veda*, gave the invincible charm (entitled Narayana-Kavacha) which is imbued with my spirit to Tastra. Thereupon the said Tastra in his turn bestowed it on his son Viswarupa, and you have obtained the said charm from Viswarupa. That Dadhyancha Muni who is conversant with *Dharma* (piety) will gladly offer you his body, as being asked for by the Aswini Kumaras that Muni gave unto them that Narayana-Kavacha. When the Muni will give his body to you, then by that body will be prepared the best of weapons by the skilful *Viswakarma*.

"Thereupon by virtue of the said weapon, you will be developed in my powers and will then be able to kill that Daitya Vritra. After that Daitya would be killed, you will regain your powers, weapons, arms and prosperity. May good betide thee. Nothing can harm them who are devoted unto me." (51—55).

CHAPTER X.

INDRA'S ENCOUNTER WITH VRITRA.

The auspicious Vadarayani (Suka) said :—O King! The Reverend Lord Sri Hari, the creator of the universe, having thus instructed Indra vanished just there even in the presence of the assembled gods. Thereafter the gods headed by Indra arrived before the great Rishi Dadhyancha, who was well-versed in *Atharvan Veda*, and they asked him for giving up his boby to them. Oh Bharata! Then that great Rishi having been thus asked for by the gods, felt highly gratified and with a sweet smile addressed the said celestials as follows :—

"Oh the excellent gods, perhaps you do not know the unbearable sorrow that the created bodied beings feel at death which destroys their consciousness. The creature who desires to live prize his body above everything else. Therefore, who would at all be feeling anxious to give up his body while living, even to lord Vishnu begging for it,—that body being deemed most dear to him in this world?"

Thereupon the auspicious gods said :—"O Brahman! What can they not part with for the benefit of others who wish to do good to the created, who are as magnanimous as you are, and whose acts are praised by the virtuous. True it is that people are selfish and they do not care to know the sorrow of others, as one would not pray to be relieved ; if he knew the inability of the prayed to grant the prayer. So, if capable of doing any good, people do not deny." (1—6).

In reply to the gods, that great Rishi said ;—O ye gods! Desirous of hearing the *Dharma* from you, I have replied in the above manner. I will, however, give unto you my body which, though most dear to me, I would have to give it up sometime. Oh lords! The man who does not attempt

to earn praise and *Dharma* by kindness unto the creatures by the sacrifice of this perishable body is pitied even by the immovable inorganic bodies. That is the eternal *Dharma* under the influence of which people become sorry at the sorrow of creatures, and happy at their happiness. The virtuous embrace that *Dharma*. It would be a matter of much regret, if we do not do good to others by the transitory wealth, relations and body which are of no use to one's ownself and which only serve the purpose of food to Jackals etc."

The auspicious Vadarayani said :—That great Rishi Dadhyancha who was well-versed in the *Atharvan Veda*, having thus made up his mind, focussed his soul into the ultimate, excellent Brahman and gave up his body to the gods. The Rishi Dadhyancha who had gained complete mastery over his eyes, soul, mind and understanding, who had knowledge of the ultimate truth and who got himself disentangled from the ties of this world and who was absorbed in deep Yoga ; did not know that he was giving up his body. (7—12).

Then Indra holding the thunderbolt (Vajra) prepared by skilful Viswakarma out of the bones of the Muni, became infused with the powers of the Reverend One. He (Indra) was being served by all the gods, and was praised by the Muni ; and he seated on the Elephant (known as *Airavata*) looked resplendently shining and gladdened, as it were, the three worlds. Oh King ! Then Indra attacked his enemy, Vritra, though he was surrounded by the phalanx of the Asura army ; just as angry Rudra attacked Andhaka. Then, in the first part of the Yuga (known as Treta Yuga) there took place, on the banks of the river named Narmada, a fierce battle between the gods and the Asuras. In that battle, the Asuras led by their leader Vritra could not withstand their enemies Marutpati, the holder of the thunder-bolt, who looked proud in his own beauties, and who was followed by the Rudras, Adityas, Aswini Kumaras, Pitris, Fires, Maruts, Ribhus, Sadhyas and Viswadevas. (13—18).

Namuchi, Sambura, Anarva, Dwimurdha, Rishabha, Hayagriva, Asura, Sankusira, Viprachitti, Ayamukha, Pulama, Vrishaparva, Parahuti, Hayti, Utphala, Sumati, Mali and innumerable other Daityas, Danavas and Rakshasas who were all clad in gold-bedecked cloths, began to crush in their evil pride with fearlessness and rumbling noise, the army of Indra who were even unconquerable by the God of Death. The Asuras completely overwhelmed the best of gods armed, as they were, with mace, bludgeon, arrow, club, lance, pike, axe, dagger, sataghni and rockets. The gods were literally covered over by the arrows and other weapons which followed each other in quick and close succession. Having thus being covered under heavy showr of all sorts of weapons as hurled by the Asuras, they the gods resembled the luminous astral bodies in the firmament hidden under clouds, and they could not be seen. (19—24).

Notwithstanding that the flight of arrows darted by the Asuras did not pierce the army of the gods, because they were cut to several pieces during their coursing through the sky by the powerful gods who were very dexterous. Thus, at a time when the stock of weapons of the Asuras and their army was rather exhausted,—those Asuras then began to hurl at the army of the gods such other things as mountain-peaks, trees and flocks of stones, which also the gods had cut to various pieces as before.

Therefore, the Asuras under the leadership of Vritra, the foremost of them, got frightened at finding the army of gods uninjured and comfortable, although weapons, mountain-peaks and trees were incessantly showered over them. The repeated and various attempts at injuring the gods who were being favoured by lord Sri Krishna, became as ineffectual as the harsh and unpleasant words of the low are towards the noble. The Asuras who were not devoted to Hari, whose patience was taken possession of by the gods, whose pride was humbled in the battle, began to think of deserting their leader in the

thick of battle when they found their attempts ineffectual. The great warrior, wise Vritra, on finding his followers, the said Asuras, flying away and also finding his army scattered and dispersed in great panic, said smiling in the following strain. The best of the wise warrior Vritra uttered words befitting the occasion, such as would please the wise.

Vritra said :—"Oh Viprachitti ! Oh Namuchi ! Oh Pulama ! Oh Maya ! Oh Anarvan ! Oh Sumbar ! Do ye all listen to me. It is immutable that the created beings have destruction to meet. In this world, there is no violation of that order. Therefore who is there not to admit that death is desirable which secures both heaven and praise ? It is admitted that in this world two kinds of death are difficult of attainment, *viz.*, the one in which being absorbed in Yoga, obtaining mastery over the passions by meditations on Brahma, one gives up his body ; and the other in which one gives up his body in the battle-field without receding a single step, and at the van of the warriors." (25—33).

CHAPTER XI.

WONDERFUL CHARACTER OF VRITRASURA.

The auspicious Sukadeva said :—O King ! The army of the Asuras being greatly terrified, took to their heels in different directions, without paying any heed even to the equitable words of their lord, Vritrasura. Thereupon the great leader of the Asuras (Vritrasura) and the enemy of Indra,—seeing his army to be like leaderless and mercilessly driven and shattered by the powerful gods,—became highly indignant and infuriated and felt very much aggrieved at heart. He (Vritrasura) became impatient of enduring such a state of things any longer, checked the prowess of the gods

through sheer dint of his own prowess, and reprimanded them in the following words :—

Vritrasura said :—"O Gods ! Of what avail will it be to you to run after those cowards of Daityas ? By such an act of aggression you are proving yourselves as your mother's filth, as you are killing those from behind who are flying away in great fear. To kill the frightened ones is neither worthy of those who style themselves as heroes, nor such act constitute the means of attaining heaven. O puny creatures ! If you have the courage and desire to enter into a combat, just stand steadily for a few minutes before me. If you would act otherwise, then that would make it apparently clear that you are still imbued with ideas of low enjoyment."

Fired with terrific wrath and causing fear to his enemies with the huge dimension of his body, the wonderfully powerful leader of the Asuras (Vritrasura) roared so awfully that thereby the three worlds felt stunned. (1—6).

On hearing that great war-cry of Vritrasura, even the gods had dropped senseless on the pavement as if struck by the thunderbolt. Just like the leader of a herd of elephants intoxicated with shedding ichor would vehemently trample down the bushes of reeds,—Vritrasura being maddened with zeal of fighting and upraising his terror—inspiring trident (*Trisula*) in his hands, trod down upon the helpless hosts of the gods whose eyes were closed with fear ; and due to the vehement moving about of the huge and powerful leader of the Asuras, the earth trembled beneath his feet.

Thereupon, Indra, the weilder of the thunderbolt, became indignant at Vritra's above conduct, and on finding him approaching towards himself,—he aimed and hurled at him great irresistible club. On seeing the club coming towards him with great velocity, Vritra, without much ado, caught it with his left hand. Thereafter, being very much exasperated, the valiant enemy of Indra, giving forth a terrific shout, struck the carrier elephant (Airavata by name) of Indra on the

frontal globe of his forehead by that very club of his enemy. O King! That brave feat of Vritra was greatly admired by all. Like a mountain struck with the levin, Airavata being so greatly assailed by the mace hurled by Vritra, was pained extremely and bleeding profusely with a cloven forehead, went round and round with Indra on his back, and receded several paces measuring the length of seven bows. The high-souled Vritra did not again hurl his mace against the drooping and dejected elephant. In the meantime, Indra having healed the agony of his wounded carrier by chafing his body with his nectar-dropping hands obtained respite for a while. (7—12).

O illustrious monarch (Parikshit)! The powerful Vritra seeing his adversary (Indra) the weilder of thunder-bolt staying in the field with the intent of battle and remembering the arch act of cruelty perpetrated by him (Indra), was overcome by grief and affliction and spoke with a laugh as follows :—

Vritrasura said :—"By good fortune it is that thou my enemy,—who hast killed Brahmanas, murdered thine own preceptor (Viswarupa) and treacherously put an end to my brother's life,—art now before me. O thou vilest of the wretched ones! It is by good luck that I shall set myself free from the debt that I owe to my brother (Viswarupa) by killing thee, whose stony heart should ere long be cleft asunder with the stroke of my trident. Like a heartless fellow intent on securing the attainment of heaven, chops off the head of a sacrificial beast,—thou hast severed with thy sword the head of my elder brother, who was a sage sinless, duly initiated and chief of the twice-born ones. Thou,—who on account of thy misdeeds art censured even by cannibals, who art devoid of bashfullness. fame, good fortune and generosity, whose body will be torn open by my terrible trident inflicting great suffering and will remain untouched by fire,—shalt be devoured by vultures.

"I shall worship the lords of beings accompanied by all

their troops of followers, with those other erring fools who will here strike home against my person with their raised arms, and whose necks, in consequence of that encounter shall be severed from their trunks by my sharp and resplendent trident.

"On the other hand, O thou heroe, Indra! Even if thou wouldst cut off my head with thy thunder-bolt hurled against me, I shall as a result of that attain to the dust of the feet of the worthy ones, on being set free from the bonds of action, owing to my having offered myself unto the elements (*Bhutas*) oblations with my blood and flesh.

"O thou lord of the celestials! How is it that thou dost not be hurling thy unfailing thunder-bolt at me, thine enemy striding valliantly before thee? Do not doubt that thy thunder-bolt too would be equally unavailing like thy club, even as one who asks for alms from a niggard.

"O thou enemy of the Asuras! Is not this thy thunder-bolt fraught with lord Vishnu's energy and sharpened with the hard and excellent religious austerities of Dadhyancha Rishi? By that thunder-bolt of thine, do thou put an end to thy adversary. Thou art deputed for encompassing this act by Lord Sri Hari. What room can there be then, for doubting thy victory? For, with auspicious Lord Sri Hari go victory, good fortune and other excellences." (13—20).

The mighty minded Vritrasura again began saying :—"O Indra! As was told unto me by my lord Sankarshana-deva, after absorbing my mind in His lotus-feet and being killed by thy thunder-bolt and thus being spared from the influences of the low pleasures of life by abandoning this mortal frame of mine, I shall attain to the most excellent state of the best of ascetics. On those persons, whose thoughts are centered up unflinchingly on the Reverend One, and who are claimed as His own, my lord does not bestow any of those vile things known in heaven, on earth, or in the nether regions, as prosperity etc., for out of such things generate malice, anxiety,

anguish, pride, dissensions, disasters and difficulties. But the Lord diminishes impediments in the paths of persons attempting at realising the virtues known as *Trivarga* (*viz.*, *Dharma*, *Artha* and *Kama*). By this is to be inferred the grace of the illustrious Deity, which is easily obtainable by the poor and destitute, but hardly by others."

Thereupon, the mighty heroe Vritra addressed the Reverend One saying as follows :—

"O God! How very much do I crave for being once again one of the servants of those servants of thine, whose only refuge is thy holy lotus-feet! Let my mind meditate upon the excellence of the darling lord of my heart. Let my tongue chant His auspicious glories ; and let my body serve His works.

"O thou reservoir of all good fortune! Bereft of thee, I do not seek heavenly bliss, the highest supremacy, universal empire, sovereignty of the lower regions, success in religious contemplations, or even emancipation from constant transmigration.

"O lotus-eyed one! I pine for a sight of thee, just as an unfledged young one of a bird does for a sight of its mother, just as a hungry calf does for a sight of its dam's milk, and just as an eagerly expectant sad wife does for a sight of her lord (husband) who is away from her.

"O lord! I am whirling on the revolving wheel of this world in consequence of my past actions. My mind is deeply attached to son, wife and earthly habitation and possession through the power of thy illusion. Let me cultivate the friendship of thine illustrious votaries." (21—27).

CHAPTER XII.

INDRA KILLS VRITRASURA.

The auspicious Suka went on saying :—O King ! Being desirous of dying in the battle-field and thinking death preferrable to victory,—Vritra weilded his terrible trident and attacked Indra, just as *Kaitabha* (an Asura of that name) had attacked the Great Being (Narayana) in the enundatory floods.

Then the heroic Vritra whirling with great energy his fearful trident, the points of which were as terrible as the tongues of flames of the world-consuming fire, hurled it vehemently at Mahendra, crying out in great wrath. "Thou art killed, O wretch." The weilder of the thunder-bolt had nothing to be daunted. He saw the trident advancing towards him like a luminous planet or a meteor hard to be gazed at, whirling and whirling through the air.

Thereafter, Indra hurled his thunder-bolt at that advancing trident and broke the latter into hundred pieces, at the same time severing the hand of the Asura-chief, the cut off hand of Vritra resembled the body of the serpent-chief. On one of his hands having been so chopped off, Vritra became highly enraged. Then he caught hold of a terrible bludgeon, and with it he struck the thunder-armed Indra and his career on their temples. Thereat the thunder-bolt flew off and fell down from the hands of Mohendra. That wonderful feat performed by Vritra was greatly admired by the celestials, Asuras, Charanas and Siddhas. But the next moment they sorely lamented the predicament to which Indra had been reduced. He (Indra) did not from shame again take up the thunder-bolt which had escaped from his hands before his enemies. Thereat, Vritra addressed him saying :—O king of gods ! Take up thy thunder-bolt and kill thine enemy with it. It is no time for grief. (1—6.)

"O Indra! Victory does not invariably embrace the dependent, fighting warrior as she does the primary eternal Omniscient Being who is the soul cause of creation, preservation and destruction. That great lord *Kala* is the sole ordainer of victory, under whose rule, like birds caught in a net, these worlds with their respective rulers are performing their functions, paralysed as it were. It is a matter of marvel that a person should think of his inert self as the cause of an action or thing, ignoring Him to be so, who alone is prowess, courage, energy, life, ambrosia, and death.

"O Maghavan! Know these beings as dependent on the Lord and without any independent existence like a female figure made of wood or like a deer made of leaves. Without His mercy neither *Purusha* nor *Prakriti*, nor consciousness, nor the great fundamental principles, nor the elements, nor mind, nor the senses, are capable of creation. The ignorant only think themselves paramount and independent. But the Lord Himself creates beings by means of other beings and also destroys them in a like manner. (7--12.)

"It is during the season of Victory that persons attain to long life, fortune, fame, prosperity and benediction. But even then if they are unwilling to have them, they change themselves into their reverses. Therefore one ought to equally sustain fame, shame, Victory, defeat, prosperity, adversity, life and death. He who looks upon goodness, energy and dullness (*Sattwa*, *Rajas* and *Tamas*) as the attributes of Nature and not of the soul, and thinks the soul as a mere spectator of them, is never destroyed.

"O Indra! Look thou at me defeated, whose weapon and arm have been cut asunder in battle, but who still am trying my best to deprive thee of thy life. This our combat is like a game of dice and our carriers are the dice-board. But, it is not known who will come off victorious and who will be defeated."

The auspicious Sukadeva again began saying :—On hearing

Vritra's words, Indra was astonished, and he praised him for his sincerity ; and then taking up his thunder-bolt smilingly addressed him saying :—

"O Danavendra (the lord of Danavas) ! Thou art indeed emancipated. Thy understanding has grown so very refined. Thou art devoted heart and soul to the Omnipresent friendly lord of the universe, Thou hast tided over that most infatuating illusion, known as *Vaishnavi Maya* (the illusory will of lord Vishnu). For relinquishing the gross nature of Asuras, thou hast attained to the nature of great sages. Really it is wonderfully strange that thou, in whom the principle of energy (*Rajas*) predominates, shouldst have thine understanding so much absorbed in the illustrious Lord Vasudeva, who Himself is entirely composed of the principle of goodness (*Sattwa*). Thou whose stream of devotion, flows towards lord Sri Hari, the lord of all auspiciousness, hast no thirst for the water of the small pits (the virtues representing heaven) ; for thou hast played into the ocean of nectar and thou art revelling in the same (referring to his holding communion with God)." (13—21.)

The auspicious Sukadeva again saying :—O king ! Thus having spoken to each other, for the purpose of exchanging religious thoughts, Indra and Vritra, both well-versed in the tactics of battle and equally mighty, fell to fighting with great fury. O best of kings ! Vritra, the subduer of his enemies, grasped a terrible black iron-rod with his left hand and whirling it struck Indra with that weapon with great vehemence. But Indra, the king of gods, with his hundred-knotted thunder-bolt, simultaneously cut asunder both Vritra's club and his arm resembling the former, with his two arms, the roots of which were severed and which were profusely shedding blood, the Asura shone like a mountain dropping from the sky, having its wings severed by being struck by the thunder of Indra.

The Daitya-chief, Vritra, then placing his lower jaw on the

earth and his upper one in the heavens, and opening the aperture of his mouth profound like the ethereal dome, with his lusty serpentine tongue playing inside, and with his shinning teeth resembling those of *Kala*, the eternal destroyer, appeared to be devouring the three spheres. Then abnormally enlarging his great body, shivering rocks with his momentum, and like a walking mountain, shaking the earth underneath his feet, he completely engulfed Indra with his carrier, the elephant named *Airavata*, within his jaws. At that time, Vritra resembled a huge powerful and indomitable snake in the act of devouring an elephant.

On finding Indra to have been so swallowed up by Vritrasura, the despondent celestials with Prajapati and sages of great austerities, began to wail crying out, "Woe, Woe." Having been devoured by the said chief, of the Asuras, Indra gradually went down the Asuras abdomen, but he did not yet die as being protected by the *Narayana-Kavacha* and the influence of the Lord's *Yogamaya*. (22—31.)

Then the mighty Indra having cut open the abdomen of Vritrasura came out and with his irresistible might cut off the head of his enemy. The head of the Asura-chief resembled the summit of a mountain. Swift and duly directed as Indra's thunder-bolt had been, yet it could not sever and bring down the head of Vritra, in a period shorter than twice the member of days and nights occupied by the solar planets in their passage from one solstice to another.

Thereupon kettle-drums were sounded in the heavens in honour of Indra ; and the Gandharvas and Siddhas together with hosts of eminent sages, greatly delighted, eulogised him with panegyrics expressive of his great prowess equal to the destruction of Vritra, and covered him with a shower of blossoms. O subduer of enemies ! Even then before the very eyes of the astonished deities did the Supreme Spirit of Vritra issue forth from his corpse and was merged in the Being that transcends the universe. (32—35.)

CHAPTER XIII.

INDRA FLIES AWAY IN FEAR OF KILLING A BRAHMANA IN VRITRA.

The auspicious Sukadeva said :—O very liberal of kings! On the death of Vritra, except Indra, all the three worlds with their respective rulers were forthwith cured of the fever of fear and enjoyed the blessings of tranquility. Then the deities, sages, ancestral spirits, ghosts, Daityas, Brahma, Isha, Indra, and the followers of the gods all returned to their respective quarters.

The auspicious king Parikshit then enquired saying :—O Muni! I wish to learn the cause of Indra's sorrowfulness. Wherefore did woe occur to Indra's mind, from that which on the other hand filled the hearts of all the other celestials with great felicity ?

Thereupon the illustrious Sukadeva replied saying :—O king! Fearful of the prowess of Vritrasura, the gods with the great sages, begged Indra to slay him. But Indra declined to comply with their request from fear of being involved in the sin of slaughtering a Brahmana. Indra said unto the gods :—"The burden of my sin which originated out of my killing of Viswarupa, was very graciously divided and shared of among themselves by the kind woman, the Earth, the tree, and water. But where am I to wash that sin which will arise out of my killing of Vritra ?"

Thereupon, on hearing the above words of Indra, the sages thus addressed Mohendra saying :—"Be not afraid, O Indra, we will help thee in the celebration of the horse-sacrifice (Aswamedha-Yajna), which will do thee good. (1—6).

"By offering oblation in the shape of horse-sacrifice to propitiate the Great Purusha, the Supreme Spirit, the Absolute Lord, the Reverend Narayana,—persons are released even from the sin of destroying the whole world. The very recital of his

glory purifies the patricide, the matricide, the murderer of Brahmanas, the slayer of kine, the destroyer of one's preceptor, the eater of dog's meat, the Chandala (lowest sect in the Hindu-religion), and the most sinful of beings. With hearts full of reverence then, we will then worship Him by means of our great horse-sacrifice. By this act thou wouldst have been purged off all sins even if thou hadst destroyed the Universe with Brahma, not to speak of thy crime of slaying the malicious."

The auspicious Sukadeva again began saying :—Having been thus persuaded by the sages,—Indra slew his foe (Vritrasura) but the sin arising out of slaughtering a Brahmana lay on his shoulders from the moment that he had killed his adversary. Surely, on account of that sin, Indra was constantly tormented, nor could he attain to repose of mind ; nor even could his very many excellent qualities secure his happiness, for indeed he was covered with shame and ignominy. Indra saw that the sin of killing Brahmana was following him in the form of a Chandala-woman. She was shaking with senility, suffering from decrepitude, and was clad in clothes red with blood that she was vomitting out. (7—12).

Indra saw her running after him exclaiming, "stop, stop, O thou Indra," whilst her grey hairs dishevelled, and whilst she poisoned the very atmosphere of her way with a stink, the effluvia of rotten fishes. O lord of thy subjects ! Indra, the thousand-eyed god, after having uselessly sought protection from the sin arising out of his killing a Brahmana, first in the heavens and then in all cardinal quarters. Thereafter he hastily flew in the North-east direction, and plunged into the lake of Manasa (*Manasa-sarovara*). There completely hiding himself under the fibres of lotus stems, and being reduced to starvation in consequence of his emissary Agni (fire) having no access in water. There Indra spent one thousand years. During that time he was revolving in his mind the means of his absolution from the sin of slaughtering Brahmana.

During the period of Indra's absence from Heaven, the mighty Nahusa, who was rendered equal to the task of governing heaven, by his learning, asceticism, prowess and Yoga, had reigned in heaven. But having been puffed up and blinded by the pride of his unthought of wealth and prosperity, he was ere long reduced to the state of a serpent through the curse of *Sachi*, the wife of Indra.

At that time Indra, who had been cleansed of his sin by means of concentrated meditation on the preserver of truth, resumed his sovereignty of heavens, having been called by the words of the Brahmanas. His sin, the heinousness of which had then been greatly mitigated, could not overpower him, for he was protected by the presiding deity of the north-east quarter of heaven, having Vishnu for its darling lord. O Bharata! The above mentioned Brahmanas resorted to heaven and duly initiated Indra into the preliminaries of the horse-sacrifice, the sole object of which is the adoration of the Great Purusha. (13—18).

O king! When Indra offered homages to the Great Purusha permeated with all the divinities, by way of the horse-sacrifice under-taken by the Brahmanas,—then the heavy weight of his sins which arose from his killing Vritra, were removed even like mist before the sun. As related before, Indra with the help of Marichi and other sages having performed in the horse-sacrifice the worship of the most ancient Being (*Purana Purusha*), the Lord of all sacrifices, was washed of all impiety, and was invested with his pristine glory.

The learned sages attentively hear and go through this story from chapter to chapter. It is the antedote against all sins. In it the Great Being, whose lotus-feet constitute holy spots of pilgrimage, has been glorified. In this story is a description of the devoted votaries of the Lord, and an account of Indra's killing of Vritra, and his absolution from the sin of slaughtering Brahmana. A perusal of this story causes a flow of reverence within our hearts, and secures praise, fame, prosperity,

freedom from sins, long life, victory over enemies, all auspiciousness and keen-ness of the senses. (19—23).

CHAPTER XIV.

MISERIES OF CHITRAKETU.

The illustrious king Parikshit said :—O Brahman! How was it that the mind of the sinful Vritra which was characterised by the principles of energy and dullness was deeply engrossed in the worship of the Reverend Lord Narayana? Even the stream of reverence of the very chaste-hearted deities and pure-souled sages, seldom flow towards the lotus-feet of Lord Mukunda (Vishnu). There are beings on the face of this Earth as numerous as the particles of dust ; but a very few among them, namely men and others, strive after their spiritual welfare.

O best of the twice-born ones! Some of those innumerable creatures are seekers of the final emancipation. Of those seekers of emancipation, one in a thousand again, having torn asunder the worldly ties of family etc., are imbued with the knowledge of the real nature of things. O greatest of the sages! In thousands of persons so imbued with the knowledge of the real nature of things and whose souls are emancipated and filled with true knowledge, a very few are found to be deeply devoted to Narayana and to be enjoying perfect peace of mind.

But that Vritra was a fiend incarnate and proved himself as the scourge of the worlds, and delighted in mortal combat ; how then was he turned into an ardent worshipper of lord Sri Krishna at the time of that battle? O master! Great doubts are darkening my mind about this incident, and I am curious to know all about this matter. (1—7).

The auspicious Suta said :—The eminent sage Vadarayani (Sukadeva) having listened to the above questions of devoted Parikshit, was very much pleased and replied him in the following words :—

The eminent sage Sukadeva said :—O king ! Do thou attentively hear me narrate this history as I myself heard of from the lips of Reverential Dwaipayana, Narada and Devala.

In the days of yore, there reigned in the country known as Surasena, a mighty sovereign King (*Sarvabhauma* King) known by the name of Chitraketu, whose desires were amply supplied by Earth. That Emperor Chitraketu had one crore (a *Koti*) of wives, and he was also potent enough for procreating progeny. Notwithstanding this that king had no child on any of his innumerable wives.

Thereupon that boring thought disturbed the tranquility of his mind. He had an enviable personal gracefulness, great magnanimity of character, high lineage, vast learning, immense wealth, all-round prosperity, great good fortune, charming youthfulness and all excellent qualities and accomplishments. But on account of being the husband of barren women constant anxious thought invaded his mind. In consequence thereof, neither his great wealth, nor his extensive empire, nor the fair eyes of his queens, could bring the desired happiness to this ruler of the universe. (18—13).

One day, the worshipful sage Angira, aimlessly wandering over the universe, repaired to the palace of that Emperor Chitraketu. Thereat the king duly welcomed that sage by rising from his seat, and with other kinds of homages, very scrupulously performed all the prescribed hospitable duties of a host towards his guest. Then, on the sage having taken his seat comfortably,—the king also respectfully resumed his seat by the side of the sage. That great sage, on seeing the king seated with his head bowing down to the ground in humility, received him smilingly and addressing him as Moharaj, spoke as follows :—

The great sage Angira said :—"Are you and your subjects prosperous and happy ? Like created beings, the kings are sheltered by *Prakritis* (Natural Laws). Thus, being completely guided by these Prakritis, kings attain to prosperity and fame. O thou best of men ! It is by such kings that their subjects are rendered rich and happy. Are all your wives, ministers, servitors, subjects, guides, citizens, counsellors, country people, sons, and the subsidiary kings, under your absolute sway ? (13—19).

"But, O king, all these become subservient to the will of him only whose own self is under his full control ; and also all the cardinal quarters with their presiding lords offer him homage with one accord. Methinks, you are not satisfied with yourself. Do you owe this state of your mind to your own self, or to others ?

"O King ! I see your countenance pale through anxiety, and it clearly convinces me that you have not been able to realise the objects of your desire."

Having thus been questioned by the learned sage in doubt, the king being desirous of having progeny, spoke to the sage in the following manner with great humiliation.

The king Chitraketu said :—"O illustrious Sir ! What is there regarding the inner and outer nature of corporeal beings, that is unknown to you sanctified sages, whose channel of information is knowledge and contemplation, the result of religious austerities ? But as you have commanded me to unfold the cause of my anxiety, with your permission, I am laying it before you having been urged on by your-self to do so. Just as perfumes and garlands cannot delight one oppressed with hunger and thirst, so my enviable empire and prosperity cannot delight me, who am childless. O thou mighty one ! Therefore, do thou be pleased to save me and my ancestors, who are in point of being drowned in darkness, by blessing me with a child, and thereby so dispose, that we may cross that hell easily, which is tided over with difficulty by the childless." (20—26.)

The auspicious Sukadeva said ;—O King ! Having been thus entreated by the Emperor Chitraketu, the mighty sage Angira, the generous son of Brahma, then and there cooked the sacrificial *charu* (rice cooked in milk) in propitiation of the divine Tashta, and worshipped the deity thereby.

O Bharata (the king Parikshit) ! The mighty sage then fed the principal and the eldest of the queens of king Chitraketu (the queen named Kritadyuti) with the remnants of that sacrificial *charu*. And while doing so, the mighty son of Brahma (the sage Angira) addressed the Emperor Chitraketu saying as follows :—

"O thou sovereign king ! You shall get a male-child, who will simultaneously be the cause of your happiness and misery." After so saying unto that king, that illustrious sage left the place.

Thereupon, by virtue of being fed with that potent sacrificial *charu*, the noble queen Kritadyuti conceived and bore within her womb, the son of Chitraketu, just as Krittika bore within her the offspring of divine Agni.

O King ! As days passed by, her foetus, generated by the vital fluid of the lord of Surasena (the Emperor Chitraketu), rapidly grew larger and larger by degrees, like the increasing of the sphere of the Moon by digits during the light half of a month. Thereafter, in due course of time a son was born unto them. The much desired prince having been born, the hearts of the citizens of Surasena were filled with great delight, as they heard that joyful news. (27—32).

Thereafter the highly delighted king Chitraketu, having been purified with a bath and being well-dressed, first made the Brahmanas utter the necessary benedictions on the new-born baby, and had performed by them such sacred ceremonies as are usually observed at the birth of a child. The joyful king gave unto those Brahmanas gold, silver, precious cloths, ornaments, villages, horses, elephants, and six billion of milch cows. And like the raining cloud, the magnanimous Emperor

Chitraketu literally showered all objects of desire of other corporeal beings, for the prosperity, longevity and reputation of the new-born baby.

O thou royal sage ! The affection of king Chitraketu towards his hard-won son became more and more day after day, like the fond attachment of a poor man towards his hard-won money. The fondness of the mother (Kritadyuti) also towards her son, also grew intensely, and the attachment sometimes produced in her perfect infatuation. At this, the other wives of Chitraketu, the rivals of Kritadyuti, now greatly burned with a feverish desire for getting children, Moreover, the affection of the king Chitraketu always occupied his whole-hearted attention in rearing up that darling son. He was then not so much affectionate unto his other wives as he was towards Kritadyuti, who bore him his son. (30—38).

Having been swayed by jealousy, the other wives of Chitraketu began to rail at their own selves, and they suffered great anguish on account of their misery of sterility. They cursed their lot also on account of the king's neglect towards them. They often bewailed as follows :—

"Fie ! Fie on a childless woman ! She is greatly sinful and she is not treated as a wife by her husband. She is remonstrated as a slave by her other fertile rivals. But, what is the misery of a slave ? Truly, we may attain respect by serving our husbands ; but we are not allowed to do it. Indeed we are luckless like the slave of a slave."

Thus, while they burned with jealousy at the good fortune of their rival who bestowed a son on him,—the king discontinued their allowances. On the king so behaving with them, their miseries grew more and their malice became all the more predominant in their hearts. Thereupon, those cruel-hearted women, being unable to bear any longer such neglect and ill-treatment of the king, and their understanding having been perverted through envy and jealousy,—one day they administered poison to the king's son. Kritadyuti, the mother of the

son was entirely unaware of the sinful act of her rivals. She entered her son's apartment and looking towards him thought him to be profoundly asleep. Then walking hither and thither she went away. (39—44).

Thinking that her son had been sleeping for a longer time than usual,—that queen, the highly intelligent lady asked the boy's nurse saying, "O gentle woman, bring me my son."

Accordingly the nurse repaired to the sleeping baby. But the nurse found the boy with pupils of his eyes turned upwards and devoid of life, sensibility and soul. Thereupon she cried out exclaiming 'I am undone.' Being highly aggrieved and shocked, the nurse fell down on the ground giving out loud cries.

On hearing the heart-rending cry of the nurse, the queen began to beat her breast violently with her palms and hastened to the room where the boy was lying. She saw her boy suddenly dead. In intense grief, she rolled herself on the floor, and under the intensity of her sorrow and affliction, she soon lost her senses. Her garments and hair began to fall off. Thereupon the other members of the inner apartments, men and women, of the king's household hurried to the spot. Having known the incident they were also verily aggrieved with the queen and afflicted with sorrow. Even those guilty women, the perpetrators of the heinous crime hurriedly came to the scene and broke out into pretended wailing.

On hearing of his son's unaccountable sudden death, the king Chitraketu was suddenly deprived of his sight. His grief was all the more violent, as his affection to the son was very great. Every moment he lost his consciousness, and being surrounded by his servants, ministers and Brahmanas, the king staggered with faltering steps towards his son's apartment. (45—50).

There with his hair dishevelled, and attire, loosened, the king dropped down at the feet of his dead child. He was unable to speak anything, and he was only giving forth deep

sighs, as his voice was choked with the vapour of grief. On seeing her husband so greatly afflicted, and her son—the perpetuator of her race—dead by her side, the queen, augmenting the sufferings and agony of her subjects profusely lamented her sad lot. Her heaving bosom anointed with safron-paste, was shed with continuous tears mixed with the collyrium of her painted eyes. Her hair, from which the garlands had dropped off, floated in the air, and she bewailed her son's death, in the melodious tones of a female osprey.

The queen in her great agony bewailed crying as follows :—

"O creator ! Thou art void of sense, inasmuch as thou dost act in direct contravention to the welfare of thine own creatures. To allow old, worn-out beings, to burn to the socket, and to destroy the youthful is a total reversion of the common principle of creation. Thou hast become the arch and eternal enemy of the human race. If there be no fixed order regarding the birth and death of corporeal beings, if these be regulated solely by *Karma*, then let them be born and die according to their own actions ; and there can be no room for thy existence. The sacred tie of affection, which thou hast established for the preservation of the species, is now snapped asunder even by thy thoughtless self."

Then addressing her dead-child, the queen cried saying :—

"O my darling ! It does not befit thee to thus forsake thy forlorn and pitiable mother. Look at thy greatly aggrieved father. O son ! By thine agency we hope to cross that hell, which cannot be crossed by the childless ones. So thou ought not to fly far with cruel Death, regardless of our long cherished desire. (51—56).

"Arise my child ! Open thy eyes and see here thy young playmates calling thee to join them in their sports. O thou delightful object of the king ! Thou hast slept for a long time. Thou must have been oppressed with hunger. Come thou and eat something, and suck thy mother's breast. Do thou remove the grief of us all including thy kinsmen.

"O my dear son ! An ill-fated woman as I am, I did not see the fascinating smile playing on thy lotus-like countenance, Do thou open thy closed eyes. Why do I not hear thy pleasing lisp ? Art thou indeed gone to other world ? I see, thou hast been borne away by the hated and heartless Death, to that country from which no one ever returns."

The auspicious Sukadeva continued saying :—Whilst the queen bewailed her dead son in the aforesaid profuse lamentations, the king Chitraketu also being unable any longer to suppress his intense grief, burst out lamenting. The other males and females, the followers of the royal couple, seeing them lamenting, began to cry aloud.

Then, after a while, under the heavy weight of grief all became senseless. On coming to know of this great catastrophe in the kings family, the sage Angira accompanied by the divine sage Narada, came over there, and found them all senseless with sorrow and there was no body to soothe and console them. (57—61.)

CHAPTER XV.

NARADA AND ANGIRA CONSOLES CHITRAKETU.

The auspicious Sukadeva said :—O Moharaj ! The Maharshi Angira and Devarshi Narada both consoled the greatly sorrowful king Chitraketu of Surasena. At that time Chitraketu was lying unconscious like a corpse near his dead son. Both Angira and Narada gave the king various wise advice and spoke unto him saying as follows :—

The Rishis said :—"O thou king of kings ! Who is he to you, for whom you are so greatly bewailing ? And who are you to him ? Who were, are or will be your relations respectively in the life you had led formerly, in that which you are at present leading, or in that which you will lead in future ?

Just as sands in the beds of rivers are gathered up and separated by the force of the current, similarly, in this earth creatures are tied in the cord of relationship by the course of time (*Kala*), and again they are separated through the influence of the same agency. As one seed sometimes grows from another and sometimes does not, there being no relation between them, except as cause and effect,—similarly one being is towards another, by the illusive energy of the creator.

"O king ! Neither you, nor we, nor the contemporaneous mobile and immobile objects are the same, as you, we, or they were before this present state. Neither shall we, you, or they are the same in the present state. Nor shall the present condition remain unaltered after our deaths. The Lord of beings, although quite indifferent, in boy-like sport, creates, preserves, and destroys the beings of this universe, through the agency of the *Bhutas* (elements) who are not independent, and who in their turn are created by Him. (1—6.)

"O king ! Like one seed growing from another, one material body is grown out of another, through the instrumentality of a third. But the soul enshrined within the material frame, is immortal and eternal even like the earth. Like the imaginary division of things into genus and species, obtaining in the outside world, from time immemorial, this distinction of the spiritual soul from the material body, has been the result of ignorance."

The auspicious Sukadeva said :—Having been thus consoled by the wise speech of the Rishis,—the king Chitraketu after having wiped out the tears from his eyes and his pale face stricken with grief and agony, replied to them in the following words.

The king Chitraketu said :—"Who are you two, who appear to be even greater than the greatest, and who are endowed with best knowledge ? Methinks, you have come heither, under the

disguise of ascetics. It is known that Brahmanas beloved of the Supreme Deity with marks of madness (in the form of *Abadhutas*) about them, rove at will on the earth for the purpose of awakening the apprehension of ignorant minds like mine own. Kumara (Sanat Kumara), Narada, Ribhu, Angira, Devala, Ashita, Veda-Vyasa with his internal darkness entirely dispelled, Markandeya, Gautama, Parashurama, Kapila, Suka, Durvasa, Yajnavalkya, Jatukarna, Aruni, Romasa, Chyavana, Dattatraya, Asuri, Patanjali, Vedashira, Rishis Dhauma and Panchasikha, Hiranya-nabha, Kausalya, Srutadeva and Ritadhwaja, these and other accomplished sages like them who are embodiment of true knowledge, are said to be constantly wandering in this universe. I am verily ignorant like a village beast. Therefore, you two, O Lords, do you be pleased to do me the favour of lighting the lamp of knowledge within my dark mind, who am sinking down fast into the depths of blinding darkness." (7—16.)

The auspicious Angira said :—"O king ! I am that Angira, who had conferred offspring on you, when you were desirous of having one ; and this the other sage before you, is the worshipful Divine-sage Narada himself, the son of Brahma. Knowing you immersed in great gloom consequent upon your grief on account of the death of your son, and thinking it unworthy of you, who belong to the chosen ones of the Mahapurusha (Great Being) we both have come to you for the purpose of showing our favour unto you. O king ! You are devotedly attached to the Reverend One. He who has realised *Brahman*, ought not to be dispirited. I would have even then instilled into you, the highest knowledge, when I first came to you. But on finding you intent on other things, I gave you a child. At present you are experiencing the distress of those who have got children ; and you now find wife, wealth, habitation and various other kinds of prosperity and power are equally afflicting. The objects of perception and royal fortune, are all a fleeting show. So also, the Earth, and

kingdom, army, treasury, retainers, ministers, friends, and everything belonging to Surasena, and every body else therein, are the sources of sorrow, ignorance, fear and affliction. They are like the imaginary cities of the Gandharvas, and are unreal like affections and desires experienced during a dream. (17—32.)

"O king! These creations of the mind are seen in the absence of the divine knowledge, but not at other times. So actions originate from the mind from a desire of them. It is said that the bodies of corporeal beings, which are made up of matter, intellect, and action, are the springs of all their troubles and anxieties. Therefore with a peaceful mind, meditating upon the true nature of your own soul, and renouncing your belief in the actual existence of duality in this world, do you enter into the regions of tranquility."

Thereafter the auspicious Narada said :—O king! Receive from me this sacred ***mantra*** (spiritual formula) of the ***Upanishad*** with due care and sanctity, remembering which you shall see the great Lord Sankarsana within seven nights. Formerly approaching his feet (as a refuge) the gods with Sarva (all) as their crown having renounced the errors of duality, attained to his incomparable transcedent glory, which you also should reach ere long. (24—28.)

CHAPTER XVI.

NARADA EXPLAINS THE KNOWLEDGE OE GREAT UPANISHAD UNTO CHITRAKETU.

The illustrious Sukadeva said :—O king (Parikshit) ! Thereafter the divine sage Narada invoked the spirit of the king's dead son, and showing that spirit body to his lamenting relations, said as follows :

The auspicious Narada said :—"O thou Jiva-soul (the spirit body of the king's son) ! May thou rest in peace. Do thou see before thee thy mother and father. Thy friends and relations are sorely afflicted with the grief, of which thy separation is the cause. Revive thy dead-body by re-entering it. Then enjoy the remainder of thy alloted life, and being installed on the throne and being surrounded by thy relations, enjoy the good things of life as offered to thee by thy father."

Thereupon that spirit-body said :—"In which of my births were they my father and mother ? Am I not compelled by my own acts to assume and re-assume the forms of gods, men and lower animals ? Every body in course of time becomes every other body's friend, relation or foe, or neither of these two ; cherisher or hater, or neither of them. Like gold and other things of merchandise, passing from one customer to another, the spirit (the Jiva-soul) is travelling from one existence to another. (1—6).

"It is seen that even in this life, the relation between living beings is found to be short and changeable ; and as long as the relation remains, only so long affection exists. Thus the spirit, though assuming various forms at different times, remains immutable and free from the sense of Egoism. The spirit would call the body as its own so long as it resides in it. The soul (the spirit) is eternal, undeteriorating and subtle. It is the refuge of all and the revealer of its manifestation. The all-

powerful Lord creates Himself and the universe by virtue of His own power of illusion. He has none whom He likes, and also none whom He dislikes. He has neither friend nor foe. He is one and companionless. He is a spectator of the good and evil ways of beings of various kinds of intellect. He, as the soul of creatures, reaps neither happiness nor misery, nor the results of actions. He merely looks with an indifferent eye ; that is He is the witness of causes and effects, and as such He is reckoned as the Supreme Deity."

The auspicious Vadarayani (Sukadeva) said : - After having spoken thus, the spirit of the dead-son of king Chitraketu vanished. Thereupon, the astonished relations of the dead, able to sever their bonds of affection unto him and shook of the miserable grief on his death. (7—12).

Thereupon, the kinsmen of the deceased son of king Chitraketu, carried his dead-body to the cremation ground, and having duly performed there the last rites unto the dead, were feeling themselves relieved from the fast fetters of affection, the source of sorrow, ignorance, fear and affliction, The infanticiders (the killers of the prince, the jealous queens of the king) ashamed of themselves and greatly diminished in beauty for having murdered the child, performed on the banks of the river Jumna the penances prescribed by the Brahmanas for such sins. O king! They thoroughly understood and bore in mind the words spoken to them by the illustrious Rishi Angira.

The king Chitraketu having thus been spiritually awakened by the speeches of Angira and Narada, departed from his black hole of a habitation, just like an elephant freed from the mire of a tank. Then, having duly bathed in the sacred water of the river *Kalindi* (Jumna) and having offered oblations unto the ancestral manes with the holy waters of Jumna,—the king Chitraketu reverentially worshipped those two sons of Brahma (Angira and Narada), restraining his speech and concentrating his mind. Then knowing the king to be deeply attached to

them, controlled his senses and distressed for attaining emancipation,—the Divine sage Narada was greatly pleased with him and imparted unto him the following text full of spiritual knowledge.

Narada said :—"Salutations unto Thee, O Lord Vasudeva, let us meditate on Thee. Salutations unto Thee, O Lord, who art Pradyumna, Aniruddha and Sankarsana. (13—18).

"Salutation unto thee, O Lord Vasudeva, who art absolute consciousness, and who art the embodiment of ecstacy and peace, in whom the soul finds solace, and who hast got quit of the sense of duality. Salutations unto Him, who beats back the surges of passions by eternal enjoyment of His own soul. Salutations unto the Lord Hrishikesha, whose manifestations are endless. May He protect us, who reveals Himself only when there occur a perfect cessation of the actions of the senses, and the mind ; who has got no denomination and semblance ; who is made of thought only ; and who is the cause of causes and effects.

"Salutations unto that Absolute *Brahman*, on whom this world is centered, from whom it has originated, and by whom again it shall be destroyed ; unto Him who is pervasive like the earth in an earthen pot. I bow down unto Him, who though pervading the internal and external world like the sky, is neither touched nor apprehended by the mind, the senses, the intellect and the five vital breaths. It is only when inspired by a portion of His consciousness that the organ, the mind, the heart, and the intellect, betake themselves to their respective offices. At other times, they are powerless like cold iron-rods which cannot burn. During the time that the manifestations of the Lord are inspired in this way, they are worthy of the name of *Drasta* (Spectator).

"Om ! Salutations be unto the mighty great and magnanimous Being who is the lord of all prosperity ; whose pair of lotus-feet are cherished by the hands resembling lotus-buds of His principal devotees. I do reverentially bow down unto Thee

O Lord, who surpassest even those who are the most excellent." (19—25).

The auspicious Sukadeva said :—O king (Parikshit) ! Thus having been initiated in this spiritual knowledge, the king Chitraketu, who was attached to those Rishis and who sought their refuge,—Narada accompanied by Angira repaired to the excellent abode of the Lord self-sprung (Brahma). For seven days thereafter the king Chitraketu with concentration of mind contemplated the knowledge imparted unto him by Narada. During the whole period of that seven days the king lived solely on water.

O king Parikshit ! By virtue of this knowledge which the king had treasured up in his memory, after the lapse of seven nights, he obtained the sovereignty of the Vidyadharas, from which no fall was possible. His mind having been enlightened with the aforesaid knowledge, a few days thereafter, the king Chitraketu approached near the feet of the Reverend Lord Sesha, the god of gods. He then saw the Lord Sesha surrounded by the chiefs of Siddhas clad in blue attire and decked with brilliant diadem, *Keyuras*, garlands, and bracelets. The complexion of the Lord was fair as that of a blooming lotus, his countenance beaming with delight and his eyes tainted with a slight reddish tint.

O king ! Thereupon, having been purged of all his sins at the sight of the Reverend Lord Sesha, and with a heart cleansed and calm,—the king Chitraketu fell at His feet. The king then reverentially bowed down unto the Primaeval Purusha, whilst his eyes overflowed with the tears of devotion and the hairs of his head and body stood erect on their ends due to the great joy that the king was then feeling within himself. With tears of tender regard, the king drenched the alter of the lotus-feet of the illustrious Deity, and could not chant His glories long, for his utterance was choked with love and reverential awe. (26—32).

Thereafter, having concentrated his mind by the help of his

intellect and having regained the power of speech, and having checked the outward actions of his organs of sense,—the king Chitraketu thus addressed the Preceptor of the universe, whose image has been described in the Scriptural Text entitled as the Satatyas.

The king Chitraketu said :—"O Lord ! Unconquerable though thou art, yet thou art often vanquished by self-controlled sages of impartial minds, who again, in their turn, are conquered by thee, for being exceedingly kind, thou surrenderest thyself to those devotees, who are free from desire. O almighty Being ! The creation, preservation and destruction of the worlds are thy special privileges. The other gods vainly boast of their independence, for they are only portions of thy portions, while thou art the Sole creator of the entire universe. As thou art found in the beginning, the middle, and the end of the atoms, as well as, in those of the largest created things, thou art absent in all three. Thou who dost exist in the beginning, the middle and the end of all truth, art surely immutable and eternal. Surely this mundane sphere is twenty times covered over with earth etc. But millions of such, seem no better than atoms, in comparison with thyself, for thou art endless and infinite. Those beasts among men, who burn with a thirst for worldly advancement, worship those gods that preside over the same, and not thy hallowed self. But, O Lord, with the extinction of these deities, their prosperity comes to an end like the good fortune of the followers of a king when the family of the race of the king perishes. (33—38).

"O thou Supreme One ! If the persons, whose minds are bent upon realising worldly desires, direct their minds towards realising thee who art all knowledge and excellence, they cannot escape the miseries of their repeated births, just as plants do not grow out of fried seeds. It is when they are blinded by their passions, that all the troubles and afflictions of created beings are generated.

"O thou unconquerable One ! Thou dost indeed d

everything that is best, for thou hast explained the unblameable *Bhagavat Dharma* to which, being desirous of securing final beatitude, even the self-satisfied and penniless sages betake themselves. "I", "mine", "you" and "your", these and other terms of endearment—the effects of perverse understanding—which are abundant in other systems, are scarcely to be found in the religion expounded in the *Bhagavat Dharma.* Those systems which are the results of a perverted intellect, are surely impure, filled with impiety and are subject to decay. What benefit can be reaped from those systems of religion, the principles of which inculcate an unqualified mortification of ourselves and others? What purpose can they serve? By practising self-mortification, one's temper grows irrascible, and by oppressing others, one reaps sin.

"But, O Lord, Thine eye never swerves, and out of it beams forth the bright light of the religion of the *Bhagvat.* It is followed by people desirous of final emancipation, who have got rid of a sense of distinction pervading the mobile, immobile and living world. O Lord! Neither is it impossible for the entire mass of our sins to vanish at the mere sight of thy hallowed self. An attentive hearing of the recital of thy name is capable of liberating even a *Chandala* (the lowest sect in Hindu race) from the meshes of this mundane existence. (39—44).

"O thou mighty Being! I am cleansed of all impurities by virtue of my seeing thee. Why shall the saying of the divine sage Narada, who is known to thee, be otherwise? All the endless variety of actions performed by men, is known to thee, who art the soul of the universe. Like the glow-worm in relation to the sun, how can I enlighten thee on any point, who art the Supreme preceptor of all the worlds.

"Salutations unto the mighty Being, the Paramahansa, who is the original foundation, stay, and destroyer of this universe; whose real nature is unrevealed to even the sages on account of their sense of difference still existing in their minds. Salutation unto thee, O thou thousand-headed Deity,

on the putting forth of whose endeavours, the other gods put forth their own ; who exercising His power of vision, the sense organs perceive their objects, and this mundane globe being placed on whose head, seems like a tiny mustard seed."

The auspicious Sukadeva said :—O thou enhancer of the glory of the Kuru-race ! The mighty and infinite Lord, having been highly pleased with the praises contained in the aforesaid hymn, had replied to that sovereign king Chitraketu who afterwards became the chief of the Vidyadharas.

The auspicious Lord Sesha said :—"O king ! Thou art indeed emancipated, because thou hast seen me, and thou art conversant with the knowledge imparted to thee by the divine sage Narada and Maharshi Angira, and thou hast also listened to my precepts as preached to thee by them. (45—50.)

"I constitute all created beings, and I am their soul and protector. *Savda-Brahman* and *Para-Brahman* are my two eternal bodies. Behold thee ! The soul pervading this universe, and the universe pervading the soul. I pervade both of them, and they both are made of me. Even as one, in a state of profound slumber, sees the different regions of the universe in his own self, and thinks of himself, whilst the same state continued, awake, and situated in a particular spot, so know the waking state etc. of animated beings to be the hallucinations of the mind. Therefore, do thou worship the Great Being who is the spectator of them all. Do thou know me to be the Supreme soul—Brahman—who is devoid of all the properties of matter, and through whose agency even a person who was fast asleep remembers his own slumber and happiness experienced during it.

"That knowledge is the Supreme Brahman which is found by a person remembering his experiences both during sleep and wake, to be the connecting link as well as the separating medium between the two states of existence. But when a person forgets this my true nature, and thinks himself in-

dependent of me, then is he merged into worldliness, and become subject to assume form after form and suffer death after death. (51—57.)

"O king ! At no time and no where can he expect to reap good, who cannot enlighten his mind with the knowledge of self (*Atmatattwa*) even when he is blessed with human existence, in which there is room for the acquirement of the knowledge of perception and inference. So the sages knowing troubles unexpected reversions of consequences to be the outcomes of desire, and final beatitude to be the fruit of absence of desire, annihilate all their wishes and expectations. The husband and the wife both perform various actions, either for the advancement of their worldly interest or for avoiding misery. But by these acts neither is their misery ended, nor is their happiness enhanced. Thus a person, knowing the perverseness of those who are proud of their own wisdom, and realising the subtle fourth state of the soul, and being liberated by their own spiritual energy from the ties of this world and the next, and imbued with the knowledge of perception and inference, become devoted to me. Those wise persons who are fully skilled in *Yoga*, think of the realisation of the Supreme Soul (within the mind) to be the greatest good possible to mankind.

"O king ! ! If thou wouldst remember my words with reverence and care, then being possessed of the knowledge of perception and inference thou shalt be emancipated without delay."

The auspicious Sukadeva said :—The Almighty Lord Sri Hari, the Preceptor and soul of the Universe, after having so consoled the king Chitraketu, disappeared even before his very eyes. (58—65),

CHAPTER XVII.

CHITRAKETU WAS BORN AS VRITRA DUE TO CURSE OF UMA.

The auspicious Sukadeva said :—The sky ranger Vidyadhara Chitraketu having then bowed down his head in the direction of that quarter of heaven into which the Reverend Lord, the Endless Being, had disappeared, began to wander about in the sky. Being possessed of indefatigable strength and acute senses, Chitraketu roved for thousand and thousands of years in the caverns of the mountain known as *Kulachala*, where beings often realise their desires. Chitraketu was a great *Yogin*. For this reason the ascetics, the Siddhas and the Charanas sang hymns in praise of him. While so roaming about in the mountain ranges of Kulachala, Chitraketu made the wives of the Vidyadharas chant the glories of lord Sri Hari.

Once on a time when travelling in the shinning car presented to him by lord Vishnu, Chitraketu saw before him Girisha, the Lord of mountains (the Divine Lord Siva) surrounded by the ascetics, Siddhas and Charanas etc. He saw the Divine Lord in the midst of the assembly of the ascetics and others, in a posture embracing within closed arms his wife, the Divine Goddess Bhavani seated on his lap. At this, with a loud laugh, Chitraketu uttered the following words even in the very presence of that Goddess.

Chitraketu said tauntingly :—"Such is then the conduct of the Preceptor of the Universe, who is deemed to be the teacher of all beings ? He is sitting in the assemblage of sages and others in a posture coupled with his wife. Like a low-minded shameless wight, he is presiding in the assembly with his wife on his lap, although he wears knotted hair on his head, and is renowned for his severe religious austerities and knowledge of Brahman. Generally even mean fellows indulge in dalliance with their wives in secluded places ; but this observer of great

vows is enjoying the company of his wife in the presence of such a noble gathering." (1—8).

O king! On hearing those words of Chitraketu, the mighty god Siva, whose intellect was immeasurable, smiled gently and remained silent, and the other members of the assembly also followed his example. But the goddess Bhavani, greatly wrathful with that king Chitraketu,—who was proud of his own self-control and who was ignorant of the irresistible prowess of the goddess, and who had uttered very many indecent words before her,—said as follows :—

"Is this fellow now a ruler among men? Does he wield a sceptor, or is any power of life and death vested in him? He seems to be very inimical to the wicked and shameless beings like ourselves! The lotus-born Brahma, his sons Narada, Bhrigu and others, Kumara, Kapila and Manu, are all ignorant of the ordinances of religions? They do not stop Hara as transgressing the scriptural rules. This most impertinent and vile Kshatriya, who, condemning the wise and the learned, reproves the preceptor of the world whose lotus-feet are meditated upon by the above-mentioned gods, and who is holy of holies,—is surely deserving of condign punishment. Neither is this ignorant wight worthy of attaining the lotus-feet of the Lord of Vaikuntha (Sri Krishna), which are reverentially worshipped by the great sages; for he is insolent and full of egotism. O son! Therefore, do thou be degenerated, into the wicked existence of the Asuras, so that thou mayst not be able to speak ill of the great ones any longer." (9—15).

The auspicious Sukadeva said :—Oh Bharata! Having been so cursed by the great goddess, Chitraketu descended from his car and tried to propitiate Sati, saluting her with his bent head.

Chitraketu said :—"O Ambica! I do receive thy curse, with my folded palms. Because, what is spoken by the gods to the mortals is surely to be deemed as their destiny. Every where and at every time, animals blinded with ignorance, and

being turned on the wheel of life, come upon happiness and misery. Neither self, nor any other agent is the creator of happiness or misery; only the ignorant persons think them to be so. This world is an illusory river of the principles and in it there is no very great distinction between a curse and a grace, heaven and hell, and happiness and misery. The One Supreme Deity through His own illusive energy creates beings, their happiness and misery, and their freedom and slavery; but the Reverend One Himself is devoid of them. (16–21.)

"The Reverend One has no one sharing his love and no one sharing His hate. He has neither relations nor kindred, neither friend nor foe. Regarding everyone and everything with an even eye, that unsullied Great Being has no attachment for happiness; and so there is no room for any anger in Him. Still, righteous or otherwise, the actions which are done through His energy of illusion, are capable of producing the happiness or misery the weal or woe, the bondage or freedom, and the life, death or worldliness of beings. Therefore, O wrathful goddess, do not think that I am trying to appease thee, with a view that thou mayst release me from my curse. But, O most chaste lady! I beg thy pardon for having uttered anything that thou mayst consider as wrong."

The illustrious Sukadeva said :—O thou repressor of enemies (king Parikshit)! Thus having propitiated both Lord Girisha (Siva) and his consort (the goddess Bhavani), Chitraketu went away in his excellent car, while all assembled there followed him with their wondering eyes. Thereupon the Lord Rudra (Siva) spoke to the goddess Rudrani (the wife of Rudra) in the following manner, whilst the divine sages, the Daityas, the Siddhas and the others present there listened to him reverentially

The auspicious Lord Rudra said :—"O thou possessor of a dainty waist, dost thou appreciate the nobleness of the high-souled followers of Lord Sri Hari, the servants of Hari having in them no desire? Those devout ones who are greatly devoted unto Lord Narayana, are afraid of none. They

look upon Heaven, Hell and emancipation with an equal eye. (22—28.)

"In His sportive revelry the Supreme Deity dispenses bodily forms to corporal beings in cosequence of possessing which, the duality of happiness and misery, life and death, and curse and grace visits them. The difference which persons find between prosperity and adversity in respect of themselves is verily resembling the mistake of confounding a garland (or string) with a serpent, arising out of ignorance. The persons who bear heart-felt and unflinching reverence towards the auspicious Lord Vasudeva, and whose source of power is their knowledge and absence of worldly desire, have no other protector to seek (to take refuge to). Neither myself, nor Virinchi, nor Kumara, nor Narada, nor the other sons of Brahma, nor the ascetics, nor the chiefs among gods, can dive into His (the Supreme Lord's) designs. How is it then possible for those gods who are composed of only a very small portions of Him, and who yet think themselves to be independent, to understand His real nature? The Reverend One has no object of love or hate, neither friend nor foe. He being the soul of every being, is beloved of all alike. This great, peaceful and impartial Chitraketu, is a very favourite follower of Achyuta and so am I. Therefore, O goddess, thou shouldst not wonder at the conduct of the peace-loving, high-souled and impartial devotees of the Great Lord." (29—35).

The auspicious Sukadeva said :—O king! The goddess Uma (Rudrani), having heard the aforesaid words of the mighty lord Siva, became very much satisfied and all her doubts were dispelled. Even though the mighty Chitraketu could have also cursed the goddess in revenge, yet he did not do it, but on the other hand took her curse on his own head. Surely this act on the part of Chitraketu indicated his high moral nature.

Having been so cursed by the goddess, Chitraketu then sprang as a Danava out of the sacrificial ***Dakshinagni*** of

Maharshi *Twasta* ; and that Danava was called Vritra, and he was gifted with a knowledge direct and inferential. O goddess ! I have now answered (in the above words) your queries in detail regarding the cause of Vritra's birth in the Asura race, and yet his attachment towards the auspicious Great Lord.

As a result of hearing of this sacred history of the high-souled Chitraketu, and of the glory of the devotees of Lord Sri Krishna, men are freed from the fetters of the worldly existence. The person who with his thought fixed on Lord Sri Hari every morning recites this history with reverence and with accurate enunciation, attains to the best and highest state of existence. (36—41).

CHAPTER XVIII.

DESCRIPTION OF THE PROGENIES OF SAVITA AND OTHER DEITIES.

The auspicious Sukadeva said :—O king ! The wife of Savita, named as Prishni, gave birth to Savitri, Vyahriti, Trayee, Agnihotra, Pasuyajna, Soma-Yajna, Chaturmashya-Yajna and the five great sacrifices. O thou great observer of vows ! Siddhi, the wife of Bhaga, gave birth to Mahima, Vibhu and Prabhu, and also a most beautiful daughter named Ashi. The wives of Dhata named as Kuhu, Sineevali, Raka, and Anumati respectively brought forth Swayam, Darsha, Pratas, and Purnamasha. Vidhata begat on his wife named Kriya the five fires who went by the name of Purishyas. Charshani was the wife of Varuna, unto whom was born Maharshi Bhrigu again ; and the foremost of the Yogins going by the name of Valmiki was said to have been born unto Charshani, after once having been emerged out of an ant-hill. The Rishis known as Agastya and Vasistha are both said to have

been born out of the combined vital fluids of Mitra and Varuna who were said to have dropped their vital fluilds into the same earthen pot having been excited with lust at the sight of the celebrated Apsara Urvashi by name. O king! Mitra also generated three other sons who were named as Utsarga, Arista and Pippala, on his duly married wife Rebati. (1—6.)

O son! We also heard that the celestial king Indra begat on his wife Paulomi, three sons whose names were Jayanta, Rishabha and Midrusa. Urukrama, who had through the influence of his illusive energy formerly assumed the form of a *Vamana* (Dwarf), begat on his wife named Kirti a son named Vrihatsloka, and this Vrihatsloka also became the father of Soubhaga and others. I shall relate to you in detail herein after all about the prowess, accomplishments and actions of the reverend Vamanadeva. I shall now relate to you how the progeny of Kasyapa was procreated in Diti.

The sons of Kasyapa were called Daityas. In this race were born among others the renowned Prahlada and Vali who were remarkable for their auspiciousness and devotion unto Lord Vishnu. Diti had two sons named Hiranyakasipu and Hiranyaksha who were held in great estimation both by the Daityas and Danavas, of whom I have already related. Kayadhu, the daughter of the Danava named Jambha was the wife of the celebrated Asura Hiranyakasipu. She gave birth to four sons named Sanghrada, Anuhrada, Hrada and Prahlada. Their sister named Simhika, having been given in marriage to a Danava Viprachitti by name, became the mother of Rahu. (7—13.)

The auspicious Lord Sri Hari cut off the head of Rahu with His disc (Sudarsanchakra) whilst the latter was in the act of stealthily drinking *Amrita* (Ambrosia).

O king! Mati, the wife of Sanghrada gave birth to Panchajana. Hrada's wife Dhamani brought forth Vatapi and Ilvala. This Ilvala cooked Vatapi in the form of a ram for the

meal of Maharshi Agastya who had repaired to them as a guest. Vaskala and Mahisha were the sons of Anuhrada by his wife named Surya. Prahlada begat Virochana on his wife named Darvi. This Virochana begat Vali; and Vali again begat on his wife named Asana one hundred sons, the eldest of whom was named Vana. Vali's fame, which is worthy of being related shall be described hereinafter. Vana, the son of Vali, after a protracted worship of lord Girisha (Siva), obtained the leadership of his (Siva's) followers; and even now the great lord Girisha could be found with him as the guardian of his city. The fortynine *Marutas* (the wind gods) were also the sons of Diti. The Marutas had no issues and they were rendered homogenous with the gods by the grace of Indra. (14—19.)

The auspicious king Parikshit said:—"O preceptor! How were these Maruts rendered homogenous with the gods by Indra? And how did they relinquish their Asura nature, which had been born with them? What good did they do to Indra? O Brahman! These sages with myself are very anxious of knowing all about this matter. Therefore, O thou mighty one, be pleased to explain it to us.

The auspicious Suta said:—O Satrayana Saunaka! Vadarayani (Sukadeva), versed in all knowledge, hearing with great regard the king Parikshit's few but sensible words, praised the latter sincerely within his heart and thereafter spoke unto him as follows:—

The auspicious Sukadeva said:—Diti, whose sons were all slain by Indra, with whom had sided the Reverend Lord Vishnu, began to think within herself thus, whilst she was burning with the fire of rage kindled by great grief:—

"When shall I rest in peace, after having destroyed that crooked, heartless and sinful Indra, who slew his brothers and who is given to the gratification of his senses. The designation even of that body, which now belongs to one who

is called a lord, was nothing more than worms, filth or ashes. Then, can he be said to know his own interests who oppresses others for the benefit of such a body, seeing that as a penalty for such tyrany, he is sure to be condemned to a life in hell ? (20—25.)

"Any how, I must have a son, powerful enough to humble Indra's pride, who has grown very arrogant by thinking his frail body to be ever-enduring."

O king ! Knowing the compassing of the pleasures of her husband, to be the best means of securing her object, that woman, intimate with the knowledge of human nature, very soon succeeded in ingratiating herself into his good graces, by means of love, self-control, attachment, devotion, sweet words, smiles, and side-long glances. In this way even a learned man, is made a slave by his beautiful wife. When this hen-pecked husband is reduced to this plight, it is no wonder that he should say 'yea' to every wish of his wife. In the beginning, the lord of men, Prajapati Kasyapa finding the male portion of created beings companionless, out of the remaining half of his body, created the females by whom the fancy of people has been ensured.

O king ! The mighty Prajapati Kasyapa having been greatly pleased with the services of his wife (Diti), one day greeting her with delight, thus smilingly spoke unto her.

The auspicious Kasyapa said :—"O thou unblamable lady of shapely thighs ! I am pleased with thee. May thou ask any boon of me. What object of desire in this or in the next world may not be realised by a female, whose husband is pleased with her ? (26—32).

"A husband is truly said to be the supreme deity to his wife. The Great Lord Vasudeva, the soul of every being and the husband of Sri is worshipped in the person of the gods by people who ascribe to him different images and names ; but by women he is worshipped in the person of their husbands.

"O lady of slender waist! Therefore it is that wives devoted to their husbands, and desirous of their own welfare, should with a singleness of purpose worship their husbands who are their soul and highest deity. O gentle woman! As I, thine husband, have been worshipped with reverence by thee in this manner, I am willing to gratify that desire of thine, which is incapable of being attained by unchaste women."

Thereupon Diti said:—"O Brahman! If thou art graciously willing to confer on me a boon, be pleased to grant me an immortal son who shall be powerful enough to kill Indra, because Indra has murdered both of my sons and has thus made me a bereaved mother."

On hearing the above words of Diti, Kasyapa, the best of the Vipras, became greatly agitated in his mind and lamented saying as follows:—

"O what great sin has clung to me to-day? An ignorant wretch that I am, I shall without any doubt be hurled down into hell, because I have suffered my heart to be captivated by the charms of a woman, and also for that I find pleasure in wealth and in the enjoyment of the senses. What can be the fault of this woman, because of the fact that she has only followed the propensity of womanly nature! Fie, fie on me! I am verily ignorant of my own interests, and I have lost control over my senses. Who can penetrate into the purposes of women whose faces are like fully blosommed autumnal lotuses, whose speech is as nectar to the ear, but whose hearts are sharp like razors? It has been truly observed that women who are bent on realising their own desires do not even stay their hands against their beloved beings. They can themselves murder their husband, sons or brothers, or they can cause them to be murdered by others. However, I cannot belie my promise of granting her desires; at the same time nor Indra is deserving of his destruction. In the circumstances, me-seems the following should be the best means to pursue.',

O thou illustrious son of the Kuru-race! Thinking within

himself as aforesaid, the great son of the mighty Marichi (Kasyapa), whilst blaming himself of his own thought lessness, angrily spoke unto Diti, his wife, as follows :—

The auspicious Kasyapa said :—"O gentle dame ! If thou strictly observest the following religious vow, then thou shalt be blessed with a son who will be friendly to the enemies of the gods and who will slay Indra. But, if you are unable to follow the vow strictly to the end of it, then that son, instead of being inimical to the gods and Indra, shall be friendly to the gods and Indra.,' (33—45).

Thereupon Diti said :—"O Brahman ! I will strictly observe the vow. Do thou be pleased to tell me what acts are to be performed by me what are prohibited, and also what acts shall be deemed to be detrimental to the due observance of the vow.

In reply to her, the auspicious Kasyapa said :—"Thou shalt not oppress, whilst in observing the vow, any being. Thou shalt not curse any creature. Thou shalt not utter any falsehood, nor shalt thou cut thy nails or hairs, nor shalt thou touch any inauspicious thing or being. Thou shalt not bathe in water, nor indulge in anger nor hold converse with the wicked. Thou shalt not wear unwashed clothes or garlands worn by others. Thou shalt not eat any food cooked by a *Vrisali* (a Sudra by caste), polluted by ant or touched by a woman during her monthly courses. Thou shalt not take the remnants of meals, nor shalt thou take any kind of flesh. Thou shalt drink water with thy joined palms. Thou shalt not go out in the evening, without having previously touched water or curbed thy speech. Thou shalt not go out also with thy body unclean or uncovered, and bare of ornaments, or with thy hair dishevelled. Thou shalt not lie down without having duly washed thy feet, or with thy feet wet, or with thy head placed towards the North or the West, or with any body else, or with thy person nude, or during either of the twilights. (46—51).

"Wearing washed garments, with thy mind and body puri-

fied and cleansed, thou shalt worship, before taking thy morning meal, cows, Vipras, Sree and Achyuta. Thou shalt also worship those women whose husbands are alive, with garlands, perfumes and ornaments. Thou shalt also serve thy husband, having adored him ; and also meditate on thy husband conceiving him to be within thy abdomen.

"If, for a year, thou canst strictly observe this vow capable of conferring offspring on people, thou shalt have a son equal to the destruction of Indra."

O king Parikshit ! The high-minded Diti, having assented, was impregnated by Kasyapa, and began the observance of her vows in right earnest. O thou bestower of honour ! The sagacious Indra being apprised of the designs of his mother's sister, went to her hermitage and tried to please her by serving her in many ways. Everyday at the proper time, he presented her with flowers, fruits, roots, Kusa-grass, sacrificial fuel, leaves, earth, water, and sprouts gathered from the forest. (52—57).

O king ! like a cunning hunter of deers, disguised in the form of a deer, Indra waited upon Diti, who was absorbed in the performance of her vow, with a view to finding out any flaw in the discharge of her vow. But, O lord of earth, with all his sharpness Indra could not find out a single flaw in the observance of her vow. Thereupon Indra was verily oppressed with extreme anxiety and pondered over the means of realising his own welfare. One evening, as ill-luck would have it, Diti became unclean, and being fatigued in consequence of the severity of her religious observances of the vow, she fell asleep entirely forgetting either to touch water or to wash her feet therewith.

Having found out this flaw at that moment, Indra, who was well versed in yoga, by means of his power of yoga entered into the womb of Diti who was deprived of consciousness by sleep. Then, with his thunderbolt, Indra sundered in seven pieces the foetus (in the womb of Diti) of golden effulgence ;

and again he divided each of the said seven pieces, then crying out in pain, into seven other parts at the same time bidding them not to cry. O king! When Indra was in that act of cutting them, these parts of the foetus with joined hands said :—"Wherefore dost thou so torture us? We are thy brothers Marutas by name." (58—63).

Thereupon Indra replied saying :—"Never fear. Ye all my brothers having the same nature with me. Ye shall be mine own followers and shall be called Marutas."

Like thy own self, O king Parikshit, who did not die by the arms of Drona's son (Aswathaman), through the mercy of Srinivasa (Sri Krishna), the foetus in the womb of Diti also though wounded in many places several times with the thunder-bolt, did not die on account of the mercy of the same lord Srinivasa. As a result of worshipping the first Being even once, all being obtain the self-same form with that Great Purusha. How then it was possible for Diti's foetus to be destroyed, considering the fact that she adored Him for nearly a year? These Marutas with Indra raised the number of the gods to fifty. They were made to drink *Soma* by Lord Sri Hari, after their mother's defects (due to heredity) had been purged out of them.

After having awakened from her sleep, Diti found her sons radiant like fire, standing around her with Indra amongst them. That stainless lady was greatly rejoiced at their sight. Then, after a while, she asked Indra saying, "O son! I underwent the severities of the vow with the desire of obtaining only one son, who would be a terror to the celestials. So I expected to have one son only. How then comes it that there are nine and forty sons? Relate to me the truth about it, if you know it; but do not speak any falsehood." (64—70).

Indra replied :—O mother! I am selfish and impious, and coming to know the end of thine endeavours, I came to thee and detecting a flaw in thy performance of the vow, I have severed thy foetus. The foetus in thy womb having been cut

in seven pieces by me has turned into seven male-child ; thereafter each of these again was divided into seven parts. Still they did not die. Having seen this marvel, I ascertained that thou hast attained unto some great success, which is sometimes the result of worshipping the Great Being (Vishnu). Those persons who are free from all desire and who worship the almighty God without even cherishing the desire of realising the final beatitude, are said to know their interest well. What wise men would worship God, the soul and Lord of the universe and bestower of spiritual advancement, with the desire of asking worldly prosperity of Him, which can be found even in hell.

"O high-minded lady ! O mother ! It behoveth thee to forgive the wickedness of mine, a crooked wretch that I am, inasmuch as thy foetus has revived by a stroke of great good fortune."

The auspicious Sukadeva said :—Then Indra, with the permission of the highly—delighted Diti, led her with the Fortynine Marutas to Heaven. Thus I have narrated unto you, O king Parikshit, all about the question that you put to me regarding the auspicious birth of the Marutas. Now you should inform me what shall I relate to you next. (71—78).

CHAPTER XIX.

DETAILS OF THE VOW OBSERVED BY DITI.

The king Parikshit said :—O Brahman ! I should like to know the detailed description of the Pungsavana Vow which you have narrated above to be propitiating to the Reverend Lord Vishnu.

The auspicious Sukadeva replied :—In the beginning of the (1st day) light half of the month of Margasira (Agrahayana), a wife with the permission of her husband, should commence the performance of this vow, which is capable of conferring all our desires on us. Having bathed, cleansed her teeth, and worn a white apparel and ornaments, she should hear the narration relating to the birth of the Marutas from the Brahmanas ; and thereafter she should worship the Great One with Sree, before taking her morning meal. The worship should be as follows :—

"Salutation unto thee who hast created all things, who art impartial and who hast attained the fruition of every desire. Salutation unto thee who art the Lord of the great goddess of fortune, and in whom dwell all the Siddhis. Thou art truly called the Great One, and the Lord of mercy, prosperity, prowess, glory, energy and all other divine excellences wait upon thee. Salutation unto thee,, O mother of the Universe ! O wife of Vishnu, O mighty illusion ! O thou that art endowed with all the marks of the Mahapurusha, O thou of almighty parts, be propitious unto me. (1—6).

"Salutations unto that Great One, the Mahapurusha, the most magnanimous Being and the lord of the Goddess of good fortune staying together with her ; I reverentially offer thee these articles as sacrifices."

Invoking Lord Vishnu by chanting the aforesaid sacred mantras, offerings of ***Arghya***, of water for washing the feet and for ablution, of bathing garments, a sacred thread, orna-

ments, fragrant articles, incense, a lamp, and with other articles, should be made with a concentrated mind. Then, with the remnants of the sacrifices, twelve offerings should be burnt in the fire, with the following sacred mantras :—

"Om ! Salutations unto the almighty Mahapurusha, the lord of the Goddess of good fortue, Shaha."

If one is desirous of securing all worldly prosperity, he should every day worship with a devoted heart, Sri and Vishnu, who both are the bestowers of all boons and who are the sources of all benediction. Then bowing down his head to the ground, with his heart overflowing with devotion, one sh ould ten times meditate upon this sacred formula within himself and then he should chant this hymn :—

"Ye both are the rulers of the Universe, the prime causes of the worlds. This one is Prakriti, the subtle, insurmountable illusive energy. Thou art her lord and the excellent Purusha ; Thou art all sacrifice, whilst this goddess is the labour undergone in the performances of the sacrifices. She constitutes the acts performed during the sacrifices, whilst thou dost appropriate the fruits of all these. This goddess is the emanation of the principles, whilst thou art their emblem and thou also enjoyest these. Verily, thou art the soul of all corporeal beings, thou art their good fortune, thou art their bodies, their senses, and their lives. Thou art the mighty designation and the form. Thou art the revealer of these and their abode. O illustrious ones ! Ye both are the Supreme Deities and the bestowers of boons. May all blessing betide us through your grace !" (7—14).

After this eulogy, the offerings should be taken away, and then Srinivasa— the bestower of boons—with Sree (the goddess of good fortune) should be worshipped, with water offered for washing their mouth. Then the remnants of the sacrifice should be smelt, and Lord Sri Hari should be again praised with hymns and should be worshipped with heart full of reverence. The wife should also devotedly worship the husband, identifying

him with the Mahapurusha (the Reverend One) and should furnish him with those things which he likes. The husband with a loving heart should in his turn, perform in conjunction with her the various acts, great and small, which she shall perform. The husband and the wife are both equally entitled to its benefits, even when the vow is observed by either of them. If the wife is disqualified to perform it, then the husband shall observe it with a proper concentration of mind. If this vow unto Lord Vishnu is duly observed with offerings of wreaths, perfumes and ornaments given to Brahmanas and married ladies, then the performer is never separated from his or her children. In it the Great Lord Sri Hari shall always be worshipped with proper devotion and due performance of rites.

Then allowing the Deity to repair to his own residence, one should, for the purification of self, and the gratification of all desires, eat the things offered to the God, as aforesaid.

Thus having spent a full one year or twelve months in the performance of this religious ceremony, a chaste woman should observe a day's fast on the last day of the month of *Kartika*. (15—21).

At the break of the following day, having rinsed his mouth with water and having duly worshipped Sri Krishna, her husband should offer into the fire, twelve oblations consisting of *Charu* with clarified butter duly cooked in milk according to the rules of preparing sacrificial oblations. Then taking on his head the blessings pronounced by the pleased Brahmanas, he should bow down to them with reverence, and then begin eating his meal, consisting of the portion of the said *Charu*. Then curbing his speech, he accompanied by his friends and having his preceptor before him, should hand over to his wife the remainder of the *Charu*, which is capable of conferring progeny and good fortune.

Duly performing this ceremony, a person obtains his objects of desire ; and when observed by a woman, it confers on her good fortune, prosperity, children, reputation, and abode, and

bestows longivity to her husband. By observing it, a maiden is blessed with an excellent husband ; but having been observed by a widow, she obtains the best of existences on being purged of all her sins. A bereaved mother has her sons revived and becomes mistress of vast wealth ; a wretched woman turns fortunate, an ugly and bad-looking woman becomes fair and beautiful ; and the sick and the suffering being cured of their maladies, obtain new and able bodies, with all their senses being restored in tact.

A reading of this sacred narration at the ceremonies known as the *Abhyudayas*, greatly pleases the gods and the deceased forefathers ; and at the end of *Homas*, Lord Sri Hari (the Lord of Sacrifices) and His consort Sree, being very much gratified, grant us all our desires.

O king Parikshit ! Thus I have recounted unto you the sacred history of the birth of the Marutas and also the history of the great vow observed by Diti, known as *Pungsavana* vow. (22—28).

END OF BOOK VI.